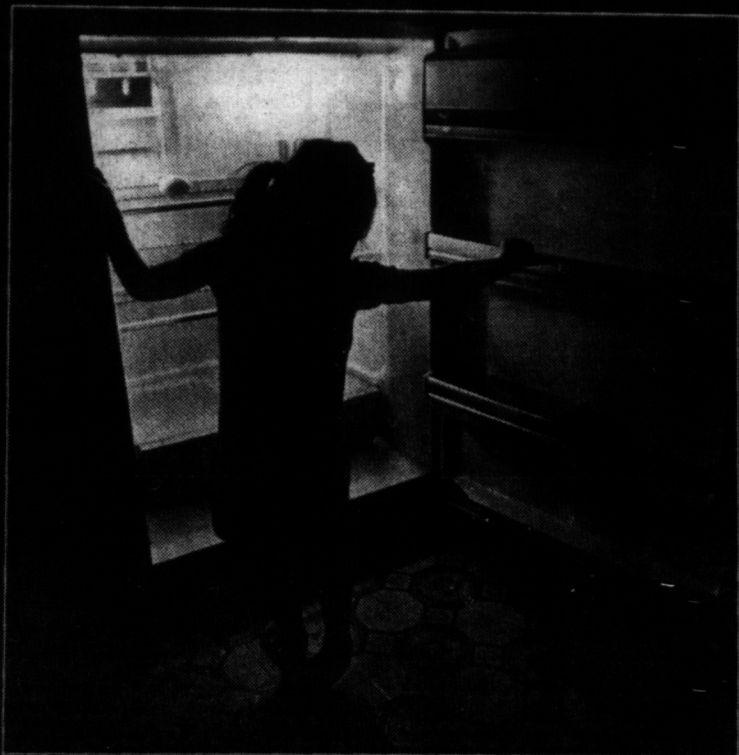


"What then shall we do?"
(Luke 3:10-11, RSV)



Observe World Hunger Day
October 14, 1990

Sponsored by the Christian Life Commission
of the Southern Baptist Convention

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, October 11, 1990

Published Since 1877

Baptists begin helping flood victims in Mexico

CHIHUAHUA, Mexico (BP) — Mexican Baptists and Southern Baptist representatives in Mexico are helping flood victims in Chihuahua find higher ground.

In just a few hours on the night of Sept. 22, heavy rains swept through the city, killing about 45 people, destroying houses, overflowing dams and overturning cars, according to local news reports. Up to 200 people are missing and 5,000 families have suffered losses, reports said. By Sept. 24, about 40 percent of the city did not have safe drinking water because of damage to aqueducts and contamination of water supplies.

Southern Baptist representatives and Mexican Baptists are working out of local churches to provide water, food, and supplies to flood victims in the city's hardest-hit areas. Baptists are supplying tanks of drinking water and collecting food and clothing for distribution. In Colonia Villa, where damage was especially severe, Baptists are preparing and serving meals for hungry residents.

The relief project, coordinated by Southern Baptist representative Jimmie Spann from Grapeland, Texas, is being financed by the Mexican Baptist convention's disaster relief fund.

Along with providing physical relief, Baptist volunteers are sharing their Christian faith with flood victims. An outdoor worship service was planned for Sept. 30 near Horeb Baptist Church on the city's north side.

People who live near that church had to flee to their roofs because of rapidly rising waters Sept. 22, according to Southern Baptist representative

Lisa Barron. Barron and her husband, Ronnie, agricultural workers, are members of the church. They are from Nashville, Tenn.

As flood waters raged through the neighborhood, Baptists helped hoist neighbors up to the rooftops. They watched in horror as people they couldn't reach were pulled away by the current. The force of the water shattered a neighbor's 6-foot-high block fence and swept away everything inside the house. The church building was not damaged.

Southern Baptist representatives Josue and Lee Ann Valerio, student workers from Edinburg and Denton, Texas, were caught in the flood while driving home with their three children. When their truck stalled about a block from home, Valerio waded home through the knee-deep current, carrying two of their children. He returned with a neighbor in another truck to rescue his wife and their infant daughter.

In a low-lying area of Chihuahua, a Baptist family living across the street from Jezreel Baptist Church took refuge in an upstairs room while water filled their house. Meanwhile, water broke through the back of a house next-door to the church. The water knocked down the walls and swept away everything inside.

In another house near the church, a 2-year-old child was torn from his grandmother's grasp and carried away by the current. The child has not been found.

The two-story, unfinished church

building sustained no major damage.

In the storm, two brothers from another local Baptist church were trapped on a public bus. Raging waters flipped the bus and quickly filled it to chest-high level. The brothers broke open a window and helped others escape. During the stampede to get out, the bus driver and a child were killed.

Much of the flood damage occurred in low-lying areas alongside creeks or in dry riverbeds where poor residents lived in cardboard and clay housing, according to news reports. But flood waters also caused damage in higher areas where more affluent residents live.

Local news sources said some residents have not returned to their homes because they are afraid structural damage will cause further loss. Because of fear and false information, caravans of people reportedly are fleeing the areas at the base of the Sierra Madre Mountains. They are carrying their possessions to higher ground.

But Mexican Baptists are helping flood victims find higher ground in a spiritual sense, according to one Southern Baptist representative in Chihuahua. "Their faithful, consistent testimonies are bearing new fruit among those around them," said the representative. "God's grace in the midst of their own pain and loss is evidence of higher ground."

Lee Ann Valerio, a Southern Baptist representative in Mexico, provided this story.

Indian Ocean games open up to Baptists

By Ron Ragan

ANTANANARIVO, Madagascar (BP) — When the Olympic torch flared to life opening the 1990 Indian Ocean Island Games, it signaled the beginning of an athletic event unparalleled in the history of sports-loving Madagascar.

It also sparked an aggressive Baptist evangelism effort that may change the course of Christian history in the island nation off the coast of Africa.

Southern Baptist missionaries Fred and Sami Sorrells, of Brady and Houston, Texas, first heard the games were coming to their island home many months earlier. And come they did, with more than 1,500 athletes arriving on Madagascar for the Aug. 24-Sept. 4 event, sanctioned by the International Olympic Committee.

The Sorrellses felt the evangelism opportunity was too good to pass up. Many people would come from predominately Muslim nations where the Christian message is rarely heard. So the missionaries, together with Malagasy Baptists, decided to use the games and the islanders' love of athletics for evangelism. The results far exceeded their most optimistic expectations.

Madagascar, the world's fourth-largest island, is just off the coast of Mozambique in eastern Africa. Otherwise famous for its orchids, spices, and butterflies, the island was transformed by the Malagasy people for one week into the sports hub of the Indian Ocean. Madagascar and the other participating islands — Mauritius, the Comoros, Seychelles, Maldives, and Reunion — make up a part of the world where athletics is a passion.

For Baptists, the games and associated evangelism presented an enormous challenge to limited resources. Their most visible project was a huge yellow-and-white-striped tent, provided by Southern Baptists and located strategically across the street from Madagascar's main sports stadium in the capital of

Antananarivo.

Covered stalls — housing a video room, bookstore, infirmary, and coffee house — surrounded the tent. Baptists also rented a large natural outdoor amphitheater near the stadium for musical specials.

The tent served as an auditorium for special events such as the 150-voice "Grand Chorale" and a daily children's show. More than 2,000 children, many of them homeless street urchins, participated in puppet shows and sing-along specials. Each day hundreds of people packed the tent and other rooms, heard preaching and singing and watched videos and films on the Christian faith. Sorrells estimated more than 10,000 people visited the Baptist compound during the week. Another 2,000 heard programs in the amphitheater.

Southern Baptist missionary Bubba Sawyer, who helped in the games ministry, thinks sports is one of the most effective ways to reach Third World young people with the gospel. A Fairhope, Ala., native and missionary in nearby Mauritius, Sawyer knows about sports and young people. He played football at the University of Alabama as a wide receiver.

Sawyer, his wife, Debbie, and Norman and Jeannie Wood, also Southern Baptist missionaries on Mauritius, flew to Madagascar for the games. Sawyer acted as a trainer, taping ankles and knees, giving advice and using his inside position with athletes to share the gospel. Wood preached, participated in street evangelism and helped organize special events.

Sawyer said the potential talent pool in the United States for athletic evangelism is staggering. "I know there are many coaches and former athletes in America who would come as volunteers and trainers if missions issued a request," he said.

Ron Ragan, Southern Baptist missionary from Kenya, covered the Indian Ocean Island Games for Baptist Press.

October is Outreach Month



TUPELO — Tom Swindle, left, uses opportunities while on the job to witness and tell new people in town about his church, Harrisburg Church in Tupelo. The Griffins, left to right, Michael, Jonathan, Peggy and Wayne, had just moved into town four

weeks before Swindle visited them.

Outreach training materials and Outreach Month promotion materials are available from the Sunday School Board's customer service center. (BSSB photo by Jim Veneman.)

Editorials . . . by Don McGregor

An interesting career

A career of 34 years is about to come to an end. I have been a journalist more than 34 years, but 34 years of my life have been spent on the staffs of three Baptist state papers.

These were in Texas, where I worked for 16 years; in California, where I was editor for two years; and in Mississippi, where I have been for 16 years.

That is certainly not a record. But it is a long time. Our own Anne McWilliams has me beat by a few years with 37 and still working. I believe Polly McNabb, the associate editor in California may have reached 40 years. She was associate editor when I was there in 1971-73. She is still working also.

But 34 years is my time in the work, and I have grown attached to it. I must confess, I approach the end of that career with a bit of trepidation.

It has been a very interesting career. There have been a lot of highly interesting circumstances. It has provided a front row seat as 34 years of Southern Baptist history have unfolded before my eyes. That is quite a span for a denomination only 145 years old.

The landmarks have been numerous. Perhaps the outstanding one was the adoption of the Baptist Faith and Message in 1963 and the events leading up to that decision. Those events include the release of Ralph Elliott's book, *The Message of Genesis*, and the subsequent firing of Elliott from the faculty of Midwestern Seminary. He wasn't fired because of writing the book, however. He was fired for insubordination because he refused to withdraw the book.

Another landmark was the launching of Bold Mission Thrust in 1977.

The 1976 convention had been a forerunner in establishing the condition for Bold Mission Thrust.

The adoption of the Baptist Faith and Message statement and the launching of Bold Mission Thrust both occurred at Kansas City, so that has been a historic site.

I remember my first Baptist World Congress at Miami in 1965 and my first glimpse of Russian Baptists at that meeting.

I remember meeting the plane carrying missionaries from Cuba when they returned home after having been imprisoned by Castro. I went to Matamoros, Mexico, to meet the Herbert Caudills and the David Fites as they landed there on their way back to the United States.

I remember the Bold Mission Thrust rally at the 1979 convention in Houston when 50,000 Southern Baptists met in the Astrodome to celebrate that concept. They didn't all register, but it is still the largest attendance at a Southern Baptist Convention session.

I remember meeting Japanese Baptists as they came to Texas in 1962 in connection with the Texas Baptist new life movement in Japan. Among the group was Shuichi Matsumura, who died a few days ago at age 74. Shuichi Matsumura started the Tokiwadai Church in Tokyo, the largest Baptist church in Japan, which I visited a year ago. And while I was in Japan on that occasion I visited several times in the church of Shuichi Matsumura's son, Seiichi Matsumura, the pastor of Oizumi Church in Tokyo.

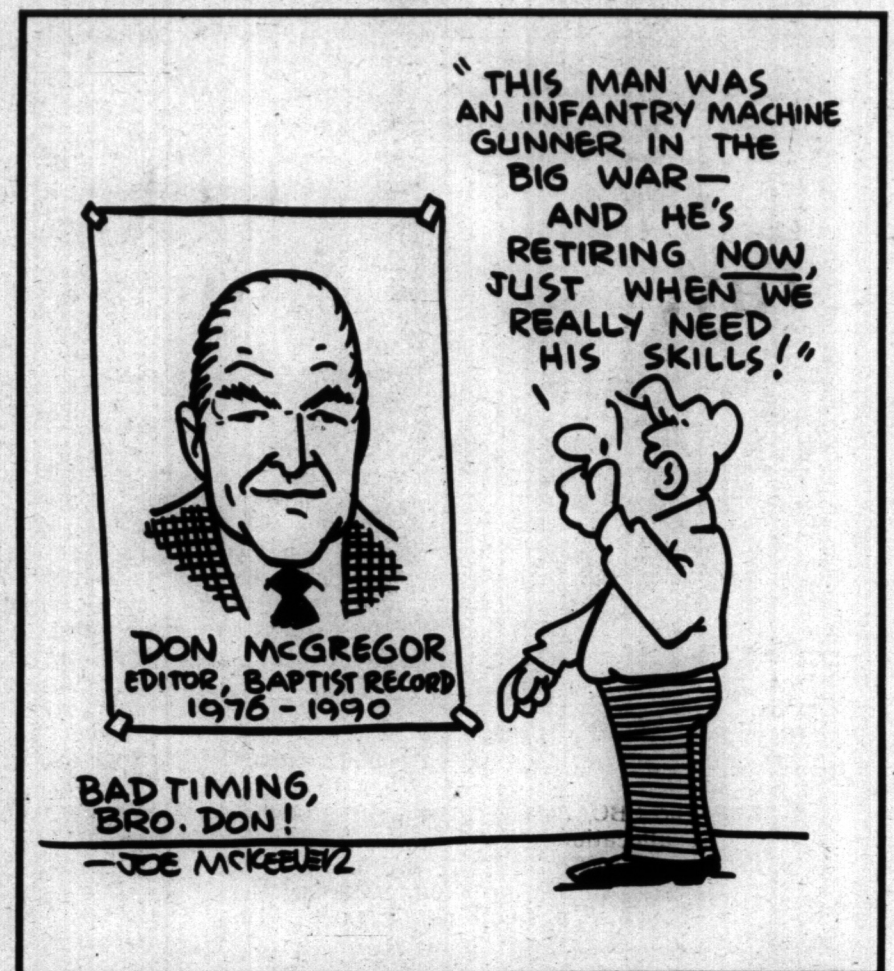
Through the years, the travel has been of great interest as I have visited with national Baptists and with missionaries. In addition to Japan, there

have been three trips to Israel and a trip to Jordan. I suppose the most memorable, however, have been the three trips to Paraguay, Uruguay, and Argentina in connection with the Mississippi partnership with those countries.

The most pleasant trips were to Hawaii, which I also visited three times in connection with the Southern Baptist Press Association. That organization is now 67 years old and is a powerful force in Southern Baptist life. It has provided me a host of friends through all of these years who are and will be fondly remembered. I served that organization as secretary-treasurer, as president-elect, and as president through the years. I am now the chairman of the body's Baptist Press Liaison Committee, and that has provided some interesting moments indeed. It has provided times when we have faced off with the powers that be of the SBC Executive Committee and stared them down, but with only temporary success. Our goals finally were crumpled anyway.

The most interesting and most memorable aspect of the years among the state paper folks has been the people who have touched my life. Some will be mentioned later, and not all will be mentioned; but some deserve special notice because of the impact they had on my life.

The first of these would have to be Walker Knight, for he is responsible for my being in this career. Walker, then the associate editor of the Baptist Standard, is the one who began to move the state papers away from discussion journals to becoming news journals. He paved the way for me to join the Baptist Standard staff; and



I met David M. Gardner, the editor, who took a particular interest in me and advised me to plant my life in Baptist state papers. I did.

Two other editors played a great part in my career. John J. Hurt went to Texas from Georgia when I was at the Baptist Standard, and I learned a great deal about the newspaper business from that journalist. And Joe T. Odle followed W. C. Fields at the Baptist Record. We became acquainted almost immediately, and it was he who paved the way for me to come to the Baptist Record. For that I am grateful. And Fields has been a friend indeed all along the way.

The one who stands out, however, the one who became a role model and mentor, was E. S. James, the editor of

the Baptist Standard from 1954 until 1966. We became fast friends and he taught me more than I would be able to relate.

As I approach the end of my career, I will have to judge that others have meant more to me than I have meant to others. But I am thankful for those folks and for how they have helped me. One who was not a journalist who has been very instrumental in my career is Earl Kelly, who made the decision to present my name as editor of the Baptist Record.

It has been a good career. When I was young, I used to wonder if I would be able to find meaningful work.

I surely did, and for that the Lord is responsible. And that is another story.

Guest opinion . . .

Riverboat gambling and the family

By Dale Little

The proponents of gambling have cited many benefits for the family and the community. They have painted a rosy picture and have deceived many. From our own research, we have arrived at a very different conclusion. As I share some of our research with you, I pray that you will see the light also.

A cab driver in Atlantic City was asked what gambling had done for him. He replied angrily that it has turned his daughter into a hooker, and his son into a hustler.

Gambling is a family disease. It is detrimental to healthy home life. It creates a setting in which crime, homelessness, and poverty thrive. The results of gambling for families are broken homes, estrangement from children, often the loss of a business or employment, loss of credit rating, loss of dignity, loss of friends.

Gambling affects the women and children of our society. Over one third of the nation's 12 million compulsive

gamblers are women, according to the National Council on Compulsive Gambling. Casino type gambling is more highly attractive to women than any other form of gambling except bingo. Youths today are becoming problem gamblers by the millions. U.S. News and World Report says gambling is threatening to become the teen addiction of the 90s. We have raised a generation of children with a mindset for the new generation of electronic gambling games. Add to this mindset the opportunity to play for money, and you have an irresistible and dangerous combination. "The more available gambling is, the more kids get into trouble with it," says psychologist Michael Frank of New Jersey's Stockton State College near Atlantic City. To lead our youth to gamble is to teach them a something for nothing mentality.

Gambling brings out the worst in our society. It promotes a "me-first" attitude because it arises out of

materialistic motives. It accentuates our own greed and covetousness. Because we become focused on self, there is no room left for concern for others. Pierce Hollingsworth, head of the Atlantic City NAACP, said that this situation had created "an Atlantic City for the filthy rich, and for the filthy poor." The community as a whole becomes dependent upon gambling. It sets up almost irreversible trends in economics, crime, and morality. Elderly residents have become prime targets for criminal attacks on the streets and in their homes. They live in fear of crime, especially burglaries and personal assaults.

When gambling is legalized, gambling becomes king. Everything else takes second place. Families, communities, local businesses, and even law and order succumb to its pressures. As one high level New Jersey law enforcement official said, "the casino industry controls the local

police department." In fact, gambling controls and subdues everything it touches.

Isn't it time we took a stand against all forms of crime and immorality in our communities? In Warren County, the SIGNET (Standing in the Gap Network) organization uses as its motto Ezekiel 22:30, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." Will God continue to bless us as his people if we do not take our stance in the gap while we still have time? Will we not be held accountable for allowing this self-evident evil to take over our land?

Yes, we need to take a stand. Stand up, stand now, stand tall, stand firm, stand for the right, and stand against the wrongs that have been too long left unhindered.

Dale Little is director of missions in Adams-Union associations.

Evangelism conference matches words with actions

ATLANTA (BP) — Participants in a national evangelism conference Sept. 20-22 put feet to their words, resulting in 27 professions of faith over a three-day period.

The Home Mission Board conference was held at Roswell Street Church in Marietta, Ga., an Atlanta suburb. One evening of the National Soul Winning Conference was devoted to door-to-door visitation through churches in the Atlanta area.

The door-to-door effort resulted in 779 visits and 20 professions of faith, said Howard Ramsey, HMB director of personal evangelism.

Another seven professions of faith were recorded as participants presented the gospel to people they met in hotels, restaurants, and along the streets.

The last day of the conference included a period of testimonies about the witnessing encounters.

"The only reason people are not being saved is because we're not asking," one man concluded in his testimony.

The Baptist Record

VOLUME 114 (ISSN-0005-5778) NUMBER 35
Published weekly except weeks of July 4 and Christmas by the Mississippi Baptist Convention, 515 Mississippi Street, Jackson, MS 39201. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

Editor Don McGregor
Editor Elect Guy Henderson
Associate Editor Anne McWilliams
Advertising Manager Evelyn Keyes
Editorial Associate Florence Larrimore
Circulation Manager Renee Walley
Bookkeeper Betty Anne Bailey
Proofreader/Secretary Irene Martin

Baptist Record Advisory Committee: Ferrell Cork, Jackson, chairman; Bruce Hill, Lexington; Raymond Martin Jr., Jackson, vice-chairman; Billy Thames, Wesson; Tommy Tutor, Clarksdale; Randy Von Kanel, Hattiesburg; ex-officio, Evelyn Keyes, secretary, Jackson.
Postmaster: Send changes of address to The BAPTIST RECORD, P. O. Box 530, Jackson, MS 39205.
Send news, communications, and address changes to The Editor, Baptist Record P. O. Box 530, Jackson, MS 39205

Joint Committee is in business, will stay, says Dunn

By Richard Schramm and Dan Martin

WASHINGTON (ABP) — The Baptist Joint Committee is in business and will stay in business, James M. Dunn said.

Dunn, executive director of the religious liberty watchdog organization in Washington, told about 150 participants at the Religious Liberty Conference the beleaguered BJC "is alive and well, and will continue to be here and functioning."

"Simple math shows" the BJC needed to replace \$450,000 in funding for the 1990-91 budget year, which started Oct. 1, Dunn said.

He noted the SBC, June 12 had "slashed" the allocation to the BJC from \$391,796 to \$50,000.

"At this point, on the basis of pledges, proposals, projections, prayers, hopes, dreams and some good wishes, we anticipate \$420,000," he said.

Dunn's comments came during the concluding session of the 22nd National Religious Liberty Conference, which focused on "Freedom's Spiritual Roots: Baptists and the Bill of Rights."

The gathering was addressed by congressmen, journalists, educators, and legal experts, who explored the Bill of Rights — the first 10 amendments to the U.S. Constitution — and the role of Baptists in their creation.

First Amendment freedoms of religion were hailed as "a beacon for all the world," by Congressman Steny Hoyer (D-Md), an active Baptist layman.

"How proud we all can be that our belief in freedom is compelling to those who live far away" in the emerging democracies of eastern Europe," he said.

While church state separation is essential, Hoyer added, "our moral and spiritual values should not separate from our public work."

Another congressman, William Gray III, Democratic whip in the House of Representatives, as well as senior minister at Bright Hope Baptist Church in Philadelphia, affirmed separation of church and state "but not the divorce of religious ethics from public policy."

"To stay out of politics is an alignment with the forces of evil," he said.

ABC TV news reporter and commentator Sam Donaldson highlighted a panel considering religious and press freedoms.

Calling himself "an extremist when it comes to the First Amendment, Donaldson said the problem with "trying to make exceptions to the First Amendment is who decides" what the exceptions are.

Another panelist, Gustav Niebuhr, religion writer for the Wall Street Journal, maintained that with the new

directions emerging in the country in the expression of religion, "the greatest story in America at the end of the century" probably will be contained in religion coverage.

He also noted the proliferation of "readers seething with personal anger," and noted: "There is no shortage of passion for any given issue. There are many not aware that anyone else is passionate; (there are many) who feel they have the Truth, with a capital 'T' . . . who can't break outside their own particular focus."

A third panelist, Stan Hastey, a journalist who now is executive director of the Southern Baptist Alliance, criticized the recent firing of two editors of the SBC's news service, Baptist Press, and called the firings a violation of the fundamental rights of the press.

"Southern Baptist journalists who report facts and interpret them, do so at the risk of their jobs," he charged.

Dan Martin, one of the fired editors, told participants that as a Baptist and a journalist he believes in "freedom of expression, pulpit, press, free will."

Another speaker, William Lee Miller, professor of religious studies at the University of Virginia, credited Baptists of Virginia with persuading James Madison about the Bill of Rights by pressing for "written minority rights against majority tyrannies."

Attorney William Bentley Ball, of Harrisburg, Pa., a specialist in religious liberty cases, credited "the Baptist conscience and its resistance to the state" as a major factor in the development of the Free Exercise clause of the First Amendment.

A. R. Dick Howard, professor at the University of Virginia, added that the Free Exercise clause was necessary "for a complete guarantee of religious freedom."

Two preachers also addressed the gathering.

Landrum P. Leavell III, president of New Orleans Seminary, stressed the importance of the priesthood of the believers in Baptist life by noting it is "an unchanging biblical principle whose preservation led to martyrdom, persecution, and death. It could be called our most distinctive belief."

In the closing sermon, Gardner Taylor, recently retired minister of Concord Avenue Baptist Church in Brooklyn, called Christians "the trustees of the defining experience of what religious freedom is all about." He criticized "the most orthodox (who) are most likely to be the least tolerant."

Schramm is director, American Baptist News Service; Martin is interim news director, Associated Baptist Press.

South Brazil's Mississippi missionaries gather



Recently the South Brazil Mission gathered for its annual meeting. Among those attending were a number of missionaries with Mississippi ties. They got together and had a picture made of the "Mississippi missionaries" in South Brazil. In the picture are Bill and Carolyn Smith, Phil and Laura

Dunaway, Gene and Angie Wilson, Byron and Dora Harbin, Bob and Betty Gabriel, Johnny and Beth Presley and daughter, Cindy Edwards, Sister Givens, and Roger and Penny Stacy and children, Tony and Karen Gray, Tom and Bonnie Hearon and children, and John and Kathy Vaughn.

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, October 11, 1990

Published Since 1877

Sunday School Board sends surplus materials to Saudi

NASHVILLE (BP) — Sailors aboard the USS Flint in the Persian Gulf will be receiving surplus devotional and Bible study materials from the Sunday School Board, and efforts are being made to provide materials to United States military forces on the ground in Saudi Arabia.

Debra Saul, wife of U.S. Navy Chaplain Richard Saul, recently called the Sunday School Board requesting surplus materials for her husband aboard the U.S. Navy vessel in the Persian Gulf, according to Woody Parker, manager of the special education section in the board's special ministries department.

Leaders of the Baptist Joint Committee on Public Affairs and the Southern Baptist Christian Life Commission have protested to U.S. Department of Defense and U.S. Postal Service officials concerning restrictions on mailing religious materials to forces in Saudi Arabia.

However, the restrictions have not been established by the military or the postal service, according to Lt.

Col. Joseph Allred, a spokesman for the U.S. Army chief of chaplain's office.

Allred said the restrictions are from Saudi Arabian customs officials. "There are about 25 items they will not accept through the mail," he said.

"Any religious material that appears to be for mass distribution will be confiscated or returned to the sender by Saudi officials," Allred said. "We are not saying 'Don't mail it.' We are just suggesting that people be aware of the problem."

Allred said mail to service personnel can include personal religious items for individual use.

Earlier, military officials had interpreted the restrictions to include items for personal use. However, a clarification of the restrictions indicates that Saudi customs officials will allow U.S. soldiers to receive religious items intended for personal use rather than distribution to Saudis, according to Capt. Barbara Goodno, a spokeswoman for the U.S. Army chief of chaplain's office.

Allred said there has not been any problem with servicemen and servicewomen taking personal religious items into Saudi Arabia. "They can take their Bibles, devotional materials, crosses, or other religious symbols, as long as they are obviously for personal use," he said.

Allred said chaplains with U.S. forces in Saudi Arabia have religious materials with them and are conducting religious services. "There is no dearth of religious materials for them," he said.

Allred said there is no problem with U.S. military chaplains taking religious materials in or receiving materials along with other supplies arriving with U.S. military supply shipments.

He suggested that materials for chaplains to provide to troops should be sent through the chief of chaplains at the U.S. Central Command which is overseeing Operation Desert Shield or through chiefs of chaplains at home installations for units involved in Operation Desert Shield.

Subcommittee calls for greater attention to BMT

NASHVILLE, Tenn. — Members of the Program and Budget Subcommittee voted Sept. 18 to ask the Southern Baptist Executive Committee to call for greater emphasis on Bold Mission Thrust at SBC annual meetings, then took action to ensure subcommittee members will have greater input in heightening awareness of the plan to share the gospel with every person in the world by the year 2000.

The BMT recommendation calls for the Executive Committee to "reaffirm its commitment to Bold Mission Thrust, as adopted by the Southern Baptist Convention meeting in Norfolk, Va., June 15-17, 1976, and call upon its members to personally and corporately support the '1990-2000 Bold Mission Thrust Denominational Emphasis Plan' adopted by the Southern Baptist Convention meeting

in St. Louis, Mo., June 16-18, 1987, and that we respectfully suggest that those planning programs of the SBC pre-convention meetings strongly consider using the annual emphases in their meetings."

The reference to highlighting BMT in SBC annual and pre-convention meetings came as an amendment by a subcommittee member, who said he hoped such a suggestion would great-

ly enhance Bold Mission Thrust.

Subcommittee members agreed to take a more active role in Bold Mission Thrust planning, promotion, and evaluation by sending their officers — chairman James E. Jones of Kentucky, vice-chairman Guy S. Sanders III of Florida and secretary Stan D. Coffey of Texas — to a meeting of the Coordinating Committee of the Inter-Agency Council Jan. 21-22 in Nashville

to give input to Bold Mission Thrust planning.

One of the key concerns the Southern Baptist Convention should have is how to market to pastors and other members of Southern Baptist churches the concept of Bold Mission Thrust, one member said.

An officer of the subcommittee said

(See MISSION on page 4)

Nine leaders meet, DFW

By Toby Druin

Former Southern Baptist Convention President James T. Draper Jr. and eight other SBC leaders met for six hours recently at Dallas-Fort Worth International Airport to discuss a cure for what Draper diagnosed as a "sick" denomination.

No solutions were immediately forthcoming, he said.

Instead, each of those in on the conference was asked to write down his impressions of what was discussed and suggestions on what could be done. Draper will compile the impressions and suggestions, send the compilation to the others, "and we will see what we do from there," he said.

Among things discussed, he said, were ways those who have been placed in SBC leadership positions can "broaden the tent" to include more people "without compromise to our convictions."

Besides Draper, who served two terms as SBC president, 1982-84, and who is pastor of First Church, Euless, Texas, others attending the meeting were current SBC President Morris Chapman, pastor of First Church, Wichita Falls, Texas; former President Adrian Rogers, pastor of Bellevue Church, Memphis, Tenn.; former Peace Committee Chairman Charles Fuller, pastor of First Church, Roanoke, Va.; John Bisagno, pastor of First Church, Houston, Texas; Joel Gregory, pastor of Travis Avenue Church, Fort Worth; Russell H. Dillard Jr., president of Southwestern Seminary; R. Keith Parks, president of the Foreign Mission Board; and Harold C. Bennett, president of the SBC Executive Committee.

Draper said he initiated the meeting, "because I just really sens-

ed that somebody had to try to do something, and it was obvious nobody else was going to do it."

He said he talked to both Dillard and Rogers about getting the others together, and they concurred it would be a good idea.

The nine men all have known each other for some 30 years; and, though they have differences, all know what the differences are and didn't need to debate them, he said.

"We were able to make very strong statements about how we felt and what needed to be done without arguing about it," he said. "It was one of the most fruitful times that I think I have ever seen. I don't know whether any good has come out of it, but I know no harm came out of it, and there is a lot of potential for good."

Draper emphasized the group has no authority — "no power to do anything; just guys who have known each other and in one way or another have had some sphere of influence and responsibility we are concerned about."

The meeting, Draper said, was not in response to the meeting in Atlanta, Aug. 23-25, where moderate-conservatives approved an alternative to the Cooperative Program for funding Southern Baptist causes.

"Believe it or not, the Atlanta meeting was not a big factor for me," Draper said. "I do have some strong feelings about the Atlanta meeting and feel they have set in motion the mechanism for a new denomination. But I don't feel we need to bribe them not to do that."

Druin is associate editor, Texas Baptist Standard.

MC honors Causey and Lee

CLINTON — A former pastor who now heads Mississippi's Baptist work and a U.S. district judge will be honored by the National Alumni Association at Homecoming with the Order of the Golden Arrow award.

William W. (Bill) Causey of Clinton, executive director-treasurer of the Mississippi Baptist Convention Board and former longtime pastor of Parkway Church in Jackson, along with Judge Tom Stewart Lee of Forest, U.S. district judge for the Southern District of Mississippi, will be honored during the Alumni Luncheon scheduled for noon Oct. 20 in the A. E. Wood Coliseum.

After receiving his undergraduate degree in '52, Causey entered Southern Baptist Theological Seminary in Louisville, Ky., and earned the master of divinity degree in 1955. He was awarded the honorary doctor of divinity degree by Mississippi College in 1968.

Causey served as president of the Mississippi Baptist Convention from 1979-81. He has served as a trustee of the Mississippi Baptist Medical Center in Jackson and as a member of the Board of Trustees of Southern

Seminary. He has been a frequent contributor to denominational publications, has taught Old Testament in the Seminary Extension Program and has been active in various community activities.

A native of Greenville, Causey and his wife, Charlotte, have three grown children and live in Clinton just a short distance from the Mississippi College campus.

Lee is a native of Forest and comes from a family that not only has long ties with Mississippi College, but is steeped in judicial history. The youngest of eight children, Lee's father, the late Percy Mercer Lee, served for 16 years as a member of the Mississippi Supreme Court and retired as the Chief Justice. His brother, Roy Noble Lee, was appointed to the Supreme Court in March of 1976 and currently serves as Chief Justice.

Tom Lee maintained a straight "A" record at Mississippi College, winning the D. M. Nelson Scholarship Trophy, was elected to the Hall of Fame and named to Who's Who Among Students in American Colleges and Universities. He graduated Cum Laude in 1965 with a juris doctor degree from

the University of Mississippi Law School.

For 18 years he was engaged in the general practice of law in Forest. He served as Scott County prosecuting attorney, as attorney for the county's Board of Supervisors and School Board, and served two terms as Commissioner of the Mississippi Bar Association. He has also served in numerous other positions.

Active in civic and church affairs, Lee has served as president of the School Board of Forest Public Schools, the Forest Jaycees and Director of the Forest Chamber of Commerce. He served as president of the Scott County Heart Association for 14 years. He is a member of the Forest Baptist Church where he is a Sunday School teacher and deacon.

Lee is married to the former Norma Ruth Robbins of New Albany and they are the parents of Elizabeth, an honor student at Mississippi College, and Tom S. Lee, Jr., a junior high student in the Forest Public Schools.

Convention parking

Parking will be extremely limited around First Church, Jackson, during the Mississippi Baptist Convention there Nov. 13 and 14, according to Jennings Orr, business manager for the Mississippi Baptist Convention Board.

First Church has extended its parking facilities, but the enlarged area will not accommodate the convention, Orr said.

"Messengers are encouraged to park at the state fair grounds," he noted. "They should park behind the

super slide at the entrance on Jefferson Street. Shuttle vans will be available for rides to and from First Church for all convention sessions," he said.

Orr added, "Those attending the convention are cautioned against over parking on meters and illegal parking. Parking tickets cannot be forgiven this year, and improperly parked cars may be towed away in severe cases."

Jordan closes Baptist shelter

AMMAN, Jordan (BP) — The sheltering of refugees from Iraq-occupied Kuwait at the Amman Baptist School in Jordan has ended.

Refugee aid at the Baptist school, and at a Catholic school in Amman, was discontinued at the request of the Jordanian government. The government has moved most of the thousands of refugees in Jordan to a large camp at Azrak, 40 miles north-east of Amman, the capital.

Most of the hundreds of Philippine workers fleeing Kuwait who received food, shelter, and spiritual aid at the Baptist school gymnasium have returned to the Philippines, although a few had to go to a camp, a Baptist worker said.

Jordanian Baptists are still preparing and delivering food to other refugees from Kuwait, the worker said.

Earlier, one parent of a student at the Baptist school had complained to the school and to the government that the presence of the refugees posed a health hazard to her child and other students.

Martin is ABP interim director

Nashville (ABP) — Dan Martin has been named interim news director of Associated Baptist Press, a new news service designed to report on issues of interest to Baptists at local, state, national, and international levels.

Martin's appointment was announced Sept. 20 by Charles Overby, chair of the 15-member ABP board of directors, which was formed during a meeting in Nashville Sept. 11-12.

In making the announcement, Overby said, "The appointment of Dan Martin assures Baptist editors and the public at large that news about Baptists will be reported fully and fairly."

Martin, 51, has been contracted to coordinate news gathering for ABP until the end of the year. ABP will cover major news stories of interest to Baptists during that time, and will seek to provide a once-a-week news service during its formative period.

Plans to organize ABP were announced July 17, the day Martin and Alvin C. Shackelford were fired by the SBC Executive Committee as news editor and director of Baptist Press.

Martin pledged to cater to no political agenda — moderate or fundamentalist — in editing ABP. "I will try to report the news without fear or favor, and to tell the truth and trust the

people," he said.

Martin, a native of Wichita Falls, Texas, is a veteran journalist. He spent 17 years working for daily newspapers in Texas and Colorado before entering denominational journalism in 1973. He worked for the Baptist General Convention of Texas, the Southern Baptist Home Mission Board and spent nearly 10 years as news editor of Baptist press. Martin is a graduate of Midwestern University, Wichita Falls, Texas, and attended Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Both Martin and Shackelford will play a part in the formation of ABP. While Martin has been contracted to provide news coverage, Shackelford, 58, has agreed to serve on the board.

The ABP board also contracted with Floyd Craig, Craig Communications Inc., Nashville, for interim services, including managing ABP distribution.

In its inception, ABP will be provided to some 40-50 news outlets, including state Baptist newspapers and key religion writers across the nation. Plans are being formulated to provide the news service through an electronic bulletin board. Meanwhile, news will be disseminated by FAX and mail.

Aberdeen aldermen call for liquor referendum

Acting upon a new state law which permits cities of over 7,000 to call for an election on the sale and possession of alcoholic liquors, Aberdeen's city officials have called for an election on Nov. 13.

Aberdeen's pastors and lay leaders packed the City Hall meeting room to protest the election. They argued that Aberdeen's 1990 population was not official, but is listed as being 6,771. Jeff Navarro, city attorney, declared they would be using the 1980 census.

Many names on the petition were alleged to be null and void and should be verified or erased. Ministers from Aberdeen requested the election be postponed until verification of these questions could be obtained.

Alan Kilgore, pastor of First Church, Aberdeen, spoke for the ministers, declaring concern came not just from ministers, but also from many lay persons.

"It is not a vendetta, nor a boycott, but this is my home. I'm part of the

city. For the sake of our children and the future of our city, let's postpone this until we are certain," said Kilgore.

Mayor Frank Harrington called for the vote, which was four aldermen to one in favor of calling the Nov. 13 referendum.

In response to questions concerning the validity of the call to vote, Harrington said, "The board had no choice but to set a date for the election, or face the possibility of a suit (from those who filed the petition). The board acted on the advice of the city attorney, and did what they felt they had to do."

A statement issued at the meeting was drafted by Kilgore and other ministers from Aberdeen. One paragraph began, "To call an election at this time, when the evidence shows that such an election will be illegal, is not wise..." Harrington commented that the call to election, in light of the statement, was "just a difference of opinion."

Scott Association sponsors crusade

The Go Tell Evangelistic Crusade was held at the Forest High Football Stadium in Scott County, Sept. 16-20. There were 825 decisions, including 407 professions of faith. Bob and Lolly Ready were music evangelists for the week.

Other personalities and events during the week included Bill Murray, son of noted atheist Madalyn Murray O'Hair; Rick Stanley, step-brother of the late Elvis Presley; David and the Giants, a contemporary singing

group; a children's carnival and a pizza blast.

The evangelist, Jaime Mayorga, is a young man, in his late twenties. At the heart of his personal testimony is how God took him from bad circumstances at the time of his birth in El Salvador to make him a powerful evangelist.

Although this was an area-wide crusade crossing denominational lines, Scott Association endorsed it and Baptist churches of the area led in its support.

MISSION

From page 3

he wondered if the subcommittee had really been "plugged in" to help denominational planners communicate the convention-wide emphasis in the past, and if members should be asking how to help in the final decade of the emphasis.

Other members said they felt Bold Mission Thrust needed a dynamic spokesman to travel the country and present the challenge of BMT in state conventions, local associations, and churches. One said he was not sure that even most active Southern Baptists are aware of what Bold Mission Thrust means.

The officers will present those concerns to the Coordinating Committee in January.

Update: During its Sept. 19 meeting in Nashville, the SBC Executive Committee adopted the Program and Budget Subcommittee's recommendation and reaffirmed its commitment to Bold Mission Thrust, as reported in the Sept. 27 issue of the BAPTIST RECORD. The Program and Budget Subcommittee's action was initiated by Mississippian Larry Otis during the Executive Committee meeting held June 13.

Page lectures held at Southeastern

Wake Forest, NC — Southeastern Seminary's annual fall Page Lectures recently featured Molly T. Marshall-Green. On September 25 and 26, Marshall-Green, associate professor of Christian Theology at Southern Seminary, lectured on the subject of

"Atonement and the Extent of Grace." Lewis A. Drummond, president of Southeastern Seminary, and Elizabeth Barnes, associate professor of Theology at Southeastern, presided over the Lectures.



Faces and places

by Anne Washburn McWilliams



So many roads . . .

Roads. They go many places. There are so many to choose from. My favorite in Mississippi is the Natchez Trace. Usually I find myself riding north on it, but last week W. D. and I decided to seek a little vacation diversion to the south, around Port Gibson.

Crossroads. On the map, as in real life, they are everywhere. The road to Grand State Park, north of Port Gibson, crosses Highway 61 at the Crossroads Country Store, a grocery store-delicatessen where our niece, Wren Errington, is proprietor. Outside the store, picnic tables stand beneath three enormous spreading oaks. As I sat at one, I mourned for those trees and the old building, for Wren had told us that these are to be destroyed, to make way for a new and wider road.

The road to Grand Gulf winds past the tower of the modern-day nuclear plant and into the past to the military park, a monument to soldiers of more than a century ago — a park that is a small jewel in a setting of railed fences.

At the entrance to the park, we chose a road that led past paved campsites — all full — and up onto a flattened hilltop, where some campsites are in use, though not all are complete. Our site was ankle deep in soft dirt. Surrounded by trees, it was in a place of beauty, though as miserably hot in October as it must have been in July. Another road circled

ed the park, past a look-out tower, an old mill and waterwheel, the tiny Catholic church that once stood at Rodney, kudzu-filled ravines, and rifle pits long ago dug by Confederate soldiers.

Residents of the now vanished town of Grand Gulf travelled the road of disaster. In 1843, a yellow fever epidemic claimed lives. Ten years later, a tornado killed more. Then the Mississippi River changed its course and ate away the entire business section — 55 city blocks! (So says the park folder.) So when the Civil War began, the port city that had even been considered as the state capital had fallen from 1,000 in population to 158. Twice then, Union forces occupied the town and burned the few buildings left.

Of course, I'm glad the Union won the war. But I cannot help admiring those Confederate troops who traveled the road of courage to fire on and defeat, from the bluffs of Grand Gulf, seven ironclad gunboats sent by Grant with instructions to land south of Vicksburg so they could attack Vicksburg from the east. (Victory was short-lived, for Grant's men landed farther south soon afterward.)

Roads. They go so many places. There are so many to choose from. Most people I know are searching for the road to happiness. A lot of them are seeking it along little byroads of

escape. Many of them don't know there is only one way that leads in the right direction. Jesus said, "I am the way . . . no man cometh unto the Father but by me."

At the Grand Gulf Park, one road, a broad one, leads to the bank of the Mississippi River. We drove down it, but circled and returned the way we had come. If we'd kept on driving, we'd have gone right off into the river. Near there, another road branches off, out across a cottonpatch and alongside the riverbank. It's a narrow, unpaved track. We chose it next, and tried to drive fast to keep up with the barge gliding by. But it isn't an easy road to travel. It's full of bumps and holes and briers. But it led to a little haven of grass and trees and bright goldenrod. Somehow I was reminded of Jesus' words, "Broad is the way which leadeth to destruction, and many there be which go in thereat; . . . narrow is the way which leadeth unto life: and few there be that find it."

Sideroads. One that Southern Baptists have been sidetracked on, far too long, is this thing called The Controversy. Another that I find myself on, far too often, is called the Road of Disobedience.

Roads determine our destination, as Robert Frost pointed out; "Two roads diverged in a wood, and I — I took the one less traveled by, and that has made all the difference."

Thursday, October 11, 1990

BAPTIST RECORD PAGE 5

Hensley announces "second retirement"

By Mose Dangerfield

J. Clark Hensley announced to the director of missions group meetings Thursday, Oct. 4 that he will not continue after the end of the year as contract Family Ministry Consultant with Discipleship Training Department of the Mississippi Baptist Convention Board.

Hensley, 78, chose this setting for the announcement because he began his denominational service in Mississippi as director of missions, Hinds Baptist Association, March 1, 1958. From July 1966 through April 1982 he served as the first executive-director of the Christian Action Commission.

His "second retirement" marks the culmination of 32 years of denominational service for Mississippi Baptists. Hensley, a Missourian, came to Mississippi from Tennessee after 27 years of pastoral ministry in Tennessee and Missouri. He observed the 60th anniversary of his ordination to the gospel ministry July 18, 1990.

Clark and Margaret Hensley are known for their conferences, seminars, and writings in the field of family ministry. His latest book released in early spring, *The Pastor in Family Ministry* has already had a circulation to 8,500 Southern Baptist pastors.

Hensley named as executive-director emeritus of the Christian Action Commission has also served since 1982 as recording secretary of the Mississippi Baptist Convention.

Dr. Hensley is truly one of the great ones! He pioneered in family ministry, having developed much of the process, organization, and programs used by the Southern Baptist churches today. We regret losing his services, but wish for him and Margaret God's best as they enjoy life together at a "slower pace." He will continue to be used as a resource person and conference leader in our state and beyond.

Dangerfield is director of Discipleship Training Department, MBCB.

ANNOUNCEMENT OF A NEW SCHEDULE

Raymond Road Baptist Church, Jackson, started a new schedule, Sunday, October 7. Sunday School — 9:00 Worship 10:00-11:00

MC hosts Cooperative Services

The election of officers, adoption of a budget, reports from exchange participants and the opportunities for new areas of service highlighted the annual board meeting of the Cooperative Services International Education Consortium (CSIEC) which held its meeting on the Mississippi College campus recently.

CSIEC is a group of 36 Southern Baptist colleges and universities that work closely with Cooperative Services International (CSI), a branch of the Foreign Mission Board of the Southern Baptist Convention.

There were 28 of the 36 member institutions represented at the meeting, with Bob Lynn, president of Louisiana College, presiding in the absence of board chairman Bob Agee, president of Oklahoma Baptist University, hospitalized in Oklahoma City.

Lynn was elected the new chairman of the group during the business session, with Cordell Maddox, president of Carson-Newman College, as the vice-chairman. Elected to the executive committee were Mike Arrington, vice-president for academic affairs at Ouachita Baptist University, and Ron Midkiff, dean of graduate studies at Carson-Newman.

Two Mississippi College professors, Glen Eaves, dean of the College of Arts and Sciences, and Craig Turner, professor and head of the Department of English, will be in the Soviet Union Oct. 15-28 to discuss greater participation by the institutions involved.

Lewis Myers, CSI director with the FMB and a graduate of Mississippi College, said his organization would be focusing on a geographic spread "from the west coast of North Africa to the mountains of eastern Indonesia."



CSIEC personalities — These Southern Baptist education leaders were among those representing 28 institutions in attendance at the recent meeting of the Cooperative Services International Education Consortium (CSIEC) hosted by MC. Seated are Lewis Nobles (left), president of MC, and Arthur Walker, executive director of the Education Commission of the SBC. Standing, left to right, are Doug Hodo, president of Houston Baptist University; Bob Lynn, president of Louisiana College; and Dan Grant, former president of Ouachita Baptist University and a CSIEC consultant. Lynn was elected the new chairman of the group, while Grant was named to a new position as president. (MC Photo)

Resolutions needed

The resolutions committee of the Mississippi Baptist Convention has requested that resolutions to be proposed for the convention be turned in ahead of the convention sessions, according to Hardy Denham, chairman of the committee.

The proposed resolutions should be sent to Executive Secretary-

Treasurer, Mississippi Baptist Convention Board, Box 530, Jackson, MS 39205. The proposed resolutions will be considered by the resolutions committee, and the committee's report will be printed in the daily bulletin of the convention to be available for messenger consideration, Denham said.

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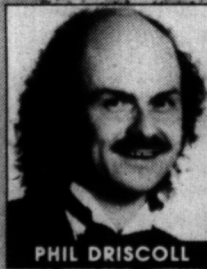
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Response to Long Island Graham crusade among highest in U.S. of 40-year ministry

UNIONDALE, N.Y., Sept. 24 — During the five-day Long Island Billy Graham Crusade, which set four consecutive stadium records at Nassau Coliseum September 19-23, and realized one of the highest percentage responses of any of his crusades ever held in this country, the evangelist warned the audience that we are living in dangerous times as he spoke about the Persian Gulf from a biblical perspective and had special prayer for world leaders and for a peaceful solution to the current crisis.

"If ever a country could be called a part of the Bible land, it is Iraq," Graham said from the platform on opening night. "I believe there are some spiritual forces at work — both good and evil — that are beyond our comprehension."

"We must double our prayers," he said. "History has gone full circle and we are coming back to these lands. This is not another Korea, it is not another Vietnam — it is something far more sinister and far more difficult."

Crowds averaging 19,740 per night overflowed into a 4,000-seat exhibition hall, and for the first time in any of Graham's North American crusades, a 14' x 18' Mobile Vision screen was

available outside the facility for additional seating. An average of 1,740 individuals came forward at Graham's invitation to make a commitment to Christ, the third highest for a domestic crusade behind Reno, Nevada, and Hartford, Conn.

Protestant Christians are a minority on Long Island, where the population is more than 50 percent Catholic and 25 percent Jewish.

There was strong support from the local Roman Catholic Diocese, and there was also interest among the Jewish community, whose leadership encouraged crusade organizers to carry on with the meeting dates even though they coincided with the Rosh Hashana holidays.

Graham announced that a group of Manhattan clergy had come to visit him to suggest that he hold his final meeting of his three-year long Mission New York State in New York's Central Park, where he could bring the Gospel message to additional thousands throughout metro New York. He said he is prayerfully considering that possibility.

Held a week after the reopening of Ellis Island, this crusade also had an

extensive outreach to the international community with language translation and counseling provided in Chinese (Mandarin and Cantonese), Spanish, Turkish, Japanese, and Korean.

One evening, a 500-voice volunteer Korean choir from New York area churches sang hymns in their native tongue.

The Afro-American community gave exceptional support to the crusade with hundreds in attendance each night.

The crusade Love-In-Action project collected food at the stadium each night of the crusade to be distributed during the upcoming holiday months to more than 30,000 homeless on Long Island and other needy in the area.

Graham's last crusade this year will be in Hong Kong in November, where the final three meetings will be carried by satellite, video delay, and on the national networks of more than 30 countries throughout Asia. This will be the largest outreach of Graham's 40-year ministry, with an estimated audience of 100 million people per night, many participating in thousands of remote crusades.



Members of First Church, Brookhaven's mission team to Mexico.

First, Brookhaven, sends teams to Mexico and Minnesota

This summer First Church, Brookhaven, sent a mission team of 34 people to the desert of Nariz, Mexico for a week-long mission project.

Becky Vaughn, chairman of First Church Missions Committee led the group which included: Celeste Allmand, Kay Carner, Wanda Costilaw, Aubrey Cox, Alan E. Cross, James Forde, Archie Fortenberry, Bruce Foster, Rich Hennington, Ray Huff, Fay Huff, James Hutto, Sandra Jordan, Clay Lewis, Keith McDaniel, Sarah McDowell, Elmer McInnis, Ken Meacham, Tom Monroe, Linda Monroe, Janice Myers, Barry Newell, Chip Price, Romy Rivera, Bob Self, Nancy Self, David Singleton, Ricky Taylor, Max Thornhill, Becky Vaughn, Bethany Vaughn, Patsy Warren, George Wells, and David Wilson.

The group built several houses, added on to others, finished the inside of a medical clinic, and installed recreational equipment at the church. The mission team conducted a daily Bible School for children in the Grace Baptist Church in Nariz, Sonoyta for all age children and held a mini-Bible School in Four Mountains and Valdez, two nearby villages. The team included a four-person cooking crew which prepared three meals a day without electricity, running water, and other conveniences for the mission team and church members.

Agricultural work headed up by Aubrey Cox included soil testing and advice on raising crops.

Haircuts were given to the people there by Ricky Taylor and Clay Lewis. Other services included a Bible School graduation, preaching, a baptismal service, and communion service. The Lord's Supper, led by Bob Self, was the first for the church in Nariz. The baptismal service was held at the village's only water well by Jose Luis Heraldez, pastor of Grace Church.

Many individuals and businesses in

Brookhaven contributed supplies to the trip.

First Church also sponsored a trip to Minnesota, chaired by Joe Brewer. The men cut wood and prepared for next summer's construction on the Freestone Baptist Church building. Women of FBC conducted Vacation Bible School and prepared meals. The 30 members were: Kenneth Warren, Rosemary Graves, Leonard T. Simpson, Helen Simpson, Hugh V. Dickey, Catherine Dickey, Joe Brewer, Sudie Brewer, Dot Doolittle, Tommy Tadlock, Jim Kesner, Walter Smith, Michael Thompson, Larry Fisher, Kelly McDonald, Nathan Grim, Henry Newman, Ronnie Smith, Lisa Smith, Jon West, Brian Polk, Carl Clark, Bruce Foster, Romy Case, George Wilson, David Wilson, Stacy Magee, Shirley Magee, Jay Meacham, and Jimmy McManus.



A little girl of Valdez with a sucker and doll given to her by FBC workers.

Sunday School Board makes distribution change

NASHVILLE (BP) — A six-month study of the Sunday School Board's literature distribution system will result in a streamlined order-filling process, shipment of most orders by United Parcel Service and elimination of some temporary and regular part-time positions.

Recommendations of the study, conducted by the consulting firm, IFC/The Smock Quinn Group of Fairfax, Va., will be implemented Oct. 25 with filling and shipment of orders for January, February, and March monthly and quarterly publications. The board publishes 211 monthly and quarterly titles.

The decision to use UPS is expected to provide reduced transit time and ability to trace shipments, said Andy Dodson, director of the board's distribution services division.

"Converting our dated literature shipping to UPS also offers an opportunity to combine shipments containing different types of products going to the same customer. As in the past, customers will not pay shipping

charges on dated materials."

U.S. Postal Service regulations which govern shipping by size and type of product have prevented mailing some products in the same package.

Board management notified 23 temporary and regular part-time employees Sept. 13 of the decision to eliminate their positions in the periodical distribution section at the end of the current mailing cycle. An additional 24 persons working at the board through local temporary employment agencies were notified of the decision by their employers.

Jimmy D. Edwards, vice president for marketing and distribution, told board employees several ways help will be provided in job placement. "We want to go the second mile in helping you through this period of transition," he said.

The remaining 40 board employees will be retrained to a streamlined system which will result in shipment of orders of up to 40 pounds in a single box through UPS.

Directors honor Day family

ATLANTA (BP) — Members of the Cecil B. Day family were honored with testimonies of what the Home Mission Board's Day Fund has accomplished across the United States.

Day, founder of Days Inns of America, upon his death bequeathed funds that eventually will total \$15 million to the HMB. With that money, the HMB established the Day Fund, an endowment to assist in church starting and direct evangelism projects.

Day's widow, Deen Day Smith, and other family members attended a banquet with executive directors of the state Baptist conventions during their fall meeting in Atlanta. The event highlighted a "Decade of Triumph," referring to the 10 years the Day Fund has been in existence.

HMB President Larry Lewis presented members of the Day family a book detailing the history of the Day Fund. Mrs. Smith, who has remarried since Cecil Day's death, responded with a testimony of her own.

"I know the Lord gave Days Inns to the Day family for a purpose, and that purpose is that we could open a door," she said. "I am on a mission for the Lord. That mission is to be out sharing my faith."

"God has a great storehouse of blessings for us," she continued, urging all Baptists to come together in support of Bold Mission Thrust, the denomination's plan to present the gospel to every person on earth by the year 2000.

Homecomings

Holly Springs Church (Marion): Oct. 14; Sunday School, 10 a.m.; worship, 11 a.m.; Varion Larue Stogner, former pastor, guest speaker; dinner in fellowship hall; afternoon song service by the Foundations; Charles Williams, pastor.

High Adventure installs radio system in tumultuous Middle East

BEIRUT, Lebanon (EP) — Just days after Iraqi troops stormed Kuwait, High Adventure Ministries erected a huge, reversible shortwave antenna system 400 miles (650 kilometers) from Saddam Hussein's borders.

High Adventure Ministries, which operates the Voice of Hope World Network, has been reaching over 50 countries from its strategic position in Southern Lebanon for over 10 years.

The new Kintronics reflector curtain will enable the Voice of Hope to expand its radiation factor 20 times. According to transmitter engineer Ry Shantz, "The antenna will provide more than enough signal to cover most of the Soviet Union and Africa."

High Adventure is already reaching the Soviet Union and Eastern Europe with programs in a dozen languages. "The Church must try to anticipate geopolitical changes and be ready to respond to the spiritual vacuum left by corrupt or crumbling regimes," said Don Otis, vice president for the organization.

Since the project nears completion as tension in the East is on the rise, High Adventure's 18 Arabic-speaking staff have geared their efforts toward relieving stress in the region through a unique combination of prayer, humor, music, and news.

The project could not have come at a better time, says Otis. "According to studies among Arabs and Jews in the region, 97 percent have radios," he said. "Shortwave radio, in particular, is their primary source of international news. By using this medium, we can tap into the hearts of people who can only be changed through an internal transformation."



Mexican men make bricks by hand.

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Behalf of issues

Editor:

Your retirement announcement created mixed feelings. First of all, feelings of deep appreciation for the tremendous help you have given for the concern so meaningful to Baptists such as separation of church and state; a solid positive stand on moral issues facing the people through legislature such as gambling, alcohol and drug abuse, pornography, etc.; and as an advocate for all of the programs for enrichment of family life.

I appreciate the news coverage and the editorials you have written through the years in behalf of these issues so vital to Baptists and to the citizens of Mississippi.

A twinge of regret is also present in knowing that we will not have your voice in such matters, but there is comfort in feeling that Guy Henderson will continue to voice the biblical concepts you have espoused.

May God bless and lead you in your "retirement years."

L. Clark Hensley
Executive Director Emeritus
Christian Action Commission

Frustrated by events

Editor:

I want to thank you for the years of service you have given to Mississippi Baptists. I am both saddened and frustrated by the events and direction our convention seems to be heading. Your objective reporting and analysis of these events has been like a breath of fresh air in this whole mess. I do know that you have not deserved the criticism and general unchristian behavior that has been directed toward you.

I hope that your retirement is one of reward and that you will continue to speak out on the problems in our convention. Again, thank you for the courage and Christian professionalism you have shown as the editor of the Baptist Record.

Tommy Parish
Amory

Tribute to Swor

Editor:

Please allow me some words of appreciation for Dr. Chester Swor.

I am one of the many who can say: Chester Swor has been and is my friend. He is not just a personable acquaintance whom I love, but he is one who has specifically befriended me many times for some 50 years.

Humanly speaking, his recommendation, because he is a great Christian and of great influence, was largely responsible for my becoming assistant professor of English and dean of men at Mississippi College from 1940-42 before I had to leave for military service in World War II; for my becoming, after the war, the state BSU director for Mississippi, 1946-56, and for my becoming state BSU director for South Carolina, 1956-72.

While I was at MC, he and his mother lived in Chrestman Hall where I lived; and many times and in many ways both of them befriended me. During my 39 months of military service and during the almost 29 years my family and I lived in South Carolina, he wrote me many encouraging letters, all of which I have kept as personal treasures. Indeed, he had been and is today my friend.

I am certain that many thousands

of others whose lives have been touched by Chester Swor can attest to this proved friendship. Although Chester never married, we can in all sincerity say that in many ways, he has been another parent to us, and we can say in all sincerity that we thank God for him and for what he has meant to and done for us.

Had it not been for Chester Swor, I might not have left Kentucky, my home state, to come to MC and there meet Eva Lois Davis, of Jackson, then a student at Belhaven College, who has been my wonderful wife for almost 45 years.

Charles W. Horner
Jackson

Amen! — Editor

Appreciation for news

Editor:

Many times I have written to you in my thoughts and words of gratitude and appreciation for the contents of the Baptist Record. I must admit that I rely on the Baptist Record as my first source of information about what is going on in the state and in the SBC. Since it comes by air mail, it is the first news we receive about the Baptist work at home, and I look forward to receiving it each week.

I devour your editorials. What you expressed about Baptist Press, Al Shackleford and Dan Martin (straightforward, objective, fair, dependable) are all characteristics that also apply to you; and I appreciate that. At the same time your strong Christian convictions based on the Bible are ever present and I am thankful for that.

The Baptist Record has tremendous mission coverage at all levels, which really is the major unifying factor among Baptist churches and of course is of primary interest to me.

So please accept our deep appreciation and heartfelt thanks for the fine work you are doing as editor of the Baptist Record, especially during these difficult days, and for the blessing we receive because of your generosity in sending the Baptist Record by Air Mail.

A missionary couple
names withheld by editor

No easy role

Editor:

You have served the Lord, and Mississippi Baptists, during an extremely critical time in the life of our denomination. The role of editor has not been easy in the theological/political climate which has prevailed for more than a decade.

Your vulnerable position has made you an easy target for extremists on both sides of every issue. In my opinion you have exercised responsible stewardship of your role and have shown great courage in keeping Mississippi Baptists informed in an objective manner.

The task of the prophet, whether a speaking prophet or a writing prophet, is to proclaim truth even when it hurts. Your years of journalistic integrity have served the cause of Christ in an admirable manner.

I join thousands of grateful Mississippi Baptists in wishing for you many happy, healthy, and fruitful retirement years.

W. Levon Moore
Kosciusko

Draw us closer

Editor:

In response to recent letters to the editor:

1. To those seeking truth at the expense of others:

James 3:10 "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

II Corinthians 3:6 "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." While defending the letter of the law, let us not forget the spirit of the law as demonstrated by our Lord and Saviour, Jesus Christ.

2. To those concerned with inerrancy:

James 2:22 "Seest thou how faith wrought with his works, and by works was faith made perfect?" You only believe those portions of the Bible that you practice. Observing current actions and attitudes within the "family of God," I sometimes wonder how much of the Bible we really do believe.

3. To all Southern Baptists:

Philippians 4:8 "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think (MEDITATE, CONCENTRATE, FOCUS) on these things." (AND ACT ACCORDINGLY)

May God draw us closer together as brothers and sisters in Christ that we may accomplish his will in us and in our world.

Dale Little
Director of Missions
Adams-Union Baptist
Associations

Non-evasive answers

Editor:

The Bible has the non-evasive answers the distinguished Mr. Thompson was seeking in his letter.

1. Concerning I Cor. 1:16: In I Cor. 1:14 we see Paul is speaking specifically of Corinthians. Crispus and Gaius were from Corinth. There is no indication that Stephanas was from that city just because he was from Achaia, though he was known to the Corinthians. (I Cor. 16:15)

2. I Chr. 21:1 and II Sam. 24:1 coordinate to show us God allowed Satan to tempt David. Do we not see the same thing in Job? We are confused because we forget God's ways are not our ways. (Isa. 55:8)

I Sam. 21:1 and Mark 2:26 contradict only if we judge David to be a liar about the existence of Saul. Still Jesus, who knows the hearts of all men, judged him to be telling the truth on that point.

3. If we read all of Hab. 3, we see Habakkuk is recalling the Exodus and wandering at Sinai, not, not limiting God to one place. Even today we might say of a revival, "God was in that place."

4. In Josh. 10:13, 14, the writer would have said the earth stopped rotating, if that was his normal language. Shall we say that a man is ignorant if he asks his wife to enjoy the sunset with him or to stroll in the light of the moon?

Is the Bible in error? I have yet to see one. But if I hacked away at it, I could find or make plenty. Then I would be in violation of II Tim. 2:15, wouldn't I?

Mrs. Alice Talley
Columbus

Devotional

Light for the darkness

By Troy B. Land

When we fall into sadness and depression, not all the dreadful darkness we envision is truly and unalterably dominant. Much of it seems so because we have faithlessly allowed ourselves to fall into some stage of melancholy.



Land

Almost universally, the story is known of the boy who came from Sunday School and reported a fascinating lesson he had learned concerning Moses' leading the Israelites across the Red Sea. The little fellow striving for acceptability for his story, described, at length, to his non-church-going parents how the excellence of architecture and engineering had provided a crossing. When to his disappointment, the parents expressed grave doubt at his concoction, he responded, "But, if I told you how it really happened, you'd never believe it."

In fact, therein is profound truth. Oh, that people only truly believed God, and sought the revealing touch of God! I would that we might all be enabled to behold the wondrous

things of God. What a blow that would deliver to sadness, depression, psycho-neurotic disorders, and the rampage of sin in the world.

The psalmist, David, obviously, sensing the approaching of "shadow" upon his life, cried out to the Lord, "Deal bountifully with thy servant . . . Open thou mine eyes, that I may behold wondrous things out of thy law." He takes pleasure in acknowledging his duty to God, and looks upon being in God's service as the joy of his heart. He evinces the truth that a servant rightly has some hold on his master. He seeks not a legal recognition, but the outpouring of God's bounty upon him. He prayed for a generosity of grace, in the fashion of one who prayed, "O Lord, thou must give me great mercy or no mercy, for little mercy will not serve my turn."

It is far better to have our eyes opened to God's present goodness than to be in the middle of the noblest prospects and remain blind to their beauty. Thus, David prayed the Father to "open his eyes." We need not so much that God give us more benefits, as that he give us the ability to see what he has already given.

David's prayer implies his consciousness of his darkness, a faded spiritual vision, the acknowledgment of his personal inability to erase that difficulty, and his assurance that God can do much about it. His prayer shows his awareness that there are vast treasures in the Scriptures that he had not yet seen.

When the psalmist made this prayer, he told, by implication, that he had no fault in his faith in the Word of God available to him at that time. He labored not at deriving an interpretation in which his mentality and academic level could place credibility; he prayed that his mentality and academic level might be so blessed as to make him a valid respondent to the wonderful Word of Truth.

If, and when, you feel an inclination toward inordinate sadness, or if the joy and happiness you hear about seems to evade or escape you, faint not; fulfillment may be found through faith in our Lord as you make David's prayer of faith your prayer of faith (Psalm 119:17, 18).

More than a century-and-a-half ago, John Morison said, "O let us never forget, that the wonderful things contained in the divine law can neither be discovered nor relished by the 'natural man', whose powers of perception and enjoyment are limited in their range to the objects of time and sense. It is the divine Spirit alone who can lighten the darkness of our sinful state, and who can enable us to perceive the glory, the harmony, and moral loveliness which everywhere shine forth in the pages of revealed truth."

Land is pastor, Trinity Church, West Point.

Survey shows increase in church-state conflicts

Washington, D.C. — Church-state disputes are on the rise in the United States, according to a recent nationwide survey of church-state problems by Americans United for Separation of Church and State.

The second annual report on church-state conflicts in America listed 192 incidents in 46 states. The number of incidents was up sharply over last year's report, which showed 118 incidents in 38 states.

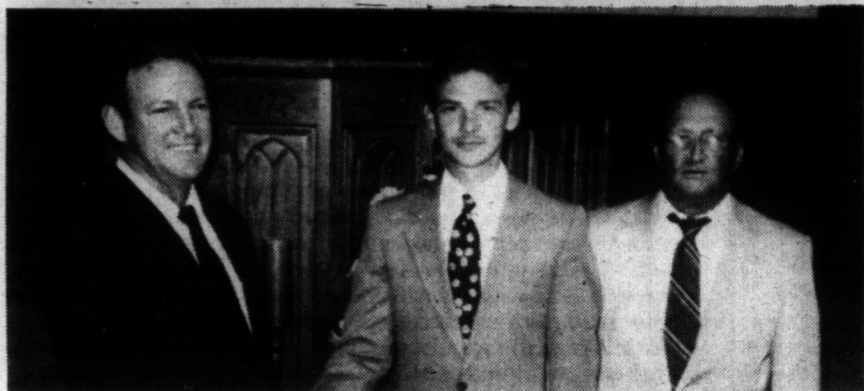
The report, released Sept. 24 during the 43rd Americans United National Conference on Church and State, covers the period of September 1989 through August 1990.

Missionary news

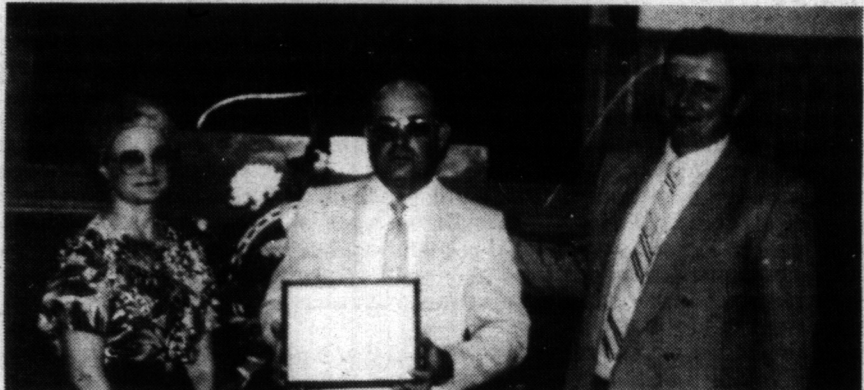
Donna and Rose McCain, missionaries to Portugal, are in the States (address: 5107 Myrtle, Moss Point, Miss. 39563). He was born in Greenville and lived in several states while growing up. She is the former Rose McGarrh of Eupora.

Bill and Jo Brown, missionaries to Togo, are on the field (address: BP 36, Atakpame, Togo). He is a native of Grenada. The former Josephine Brown of Alabama, she was born in Eufaula and grew up in Clayton.

Names in the news HMB identified state fairs as mission fields



First Church, Collinsville, ordained Joe M. Williams as a deacon, Sept. 16. Pictured are, left to right, David L. Sellers, Joe M. Williams, and Clyde Walker, Jr., chairman of the deacons. A reception followed the ordination.



North Ripley Church, Tippah County, licensed James Whitehead into the gospel ministry, June 3. The licenses were presented by church clerk Annie Lois Wooley and the pastor, Donald Dunahue.



First Church, Biloxi on Sept. 30 honored Mr. and Mrs. Leon Bedsole on the occasion of his 20th anniversary as minister of music. Jerry Adkins, member of the personnel committee, is pictured presenting the Bedsoles a check from the church family. In addition, one of the choirs presented them a leather chair.

Joseph J. Herring was ordained as deacon, Sept. 23, at North Columbia Church, Columbia. David Dewease, pastor of Fellowship Church, Meridian, gave the ordination message.

MEMPHIS — Robert Otwell has been named senior vice president of Baptist Memorial Hospital in Memphis. He was formerly a vice president of the hospital and located at Baptist Memorial Hospital East. Prior to joining Baptist, Otwell was director of operations for the Voluntary Hospitals of America in Birmingham, Ala.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION			
For the month ending September 30, 1990			
1. Name of publication	BAPTIST RECORD	2. Issue date	October 11, 1990
3. Issue frequency	Weekly	4. Number of issues published annually	52
5. Annual subscription price	\$12.00	6. Number of copies of this issue	10,000
7. Total number of copies of this issue	10,000	8. Total number of copies of all issues published during the month	520,000
9. Total number of copies of all issues published during the year	52,000	10. Total number of copies of all issues published during the year	52,000
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17. Total number of copies of all issues published during the year	52,000	18. Total number of copies of all issues published during the year	52,000
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James A. Case, pastor of Eddiceton Church in Franklin County, has been selected to be inducted into Who's Who in Mississippi. Henry E. Hight, pastor of Beacon Street Church, Philadelphia, was also selected.

Lee Otis Monk III was licensed to the gospel ministry, Sunday, Sept. 16 at Kreole Avenue Church, Moss Point. Lee is the son of Lee Otis and Gale Monk of Moss Point. A student at the University of Southern Mississippi, Monk plans to pursue his master's degree at New Orleans Seminary upon completion of his bachelor's.



Mr. and Mrs. J. C. Prather

HMB appoints Mississippians

ATLANTA — James and Martha Prather, natives of Booneville, were appointed to mission service by the Home Mission Board, SBC, in September.

The Prathers will serve in Tupelo, where he will be director of outreach, and she will work in family and church service.

Prather holds degrees from Mississippi State University and Southern Seminary. Mrs. Prather is a graduate of Blue Mountain College.

A former teacher, Prather has done volunteer service as a state Sunday School specialist and a deacon trainer. Mrs. Prather's volunteer service includes teaching Sunday School, leading children's foreign mission study and acting as conference leader for deacons' wives.

The Prathers have two children, Bret and Bart.

By Sarah Zimmerman

ATLANTA (BP) — The land of cotton candy and ferris wheels is one of the newest home mission fields identified by Southern Baptists.

Across the nation, ministry takes place with people attending the fairs as well as those working the fairs.

The Florida fair ministries began six years ago when a couple involved in Campers On Mission decided to move their recreational vehicle to the fair site and live with carnival workers. The retired couple distributed free coffee, donuts, and Bibles to their temporary neighbors.

At first, the carnival workers were suspicious of the Christians' motives. Now the volunteers are expected, Davis said.

Members of Campers on Mission were also instrumental in ministering at this year's New York state fair. Volunteers from Georgia traveled to Syracuse to distribute Bibles and witness among the fair-goers.

"Our booth was in the midst of the commercial exhibit hall, with people selling seamless siding for houses and others doing handwriting analysis," said Bob Freeman, New York student worker and resort minister. He said almost 7,000 New Testaments and more than 5,000 pieces of Christian literature were distributed during the 11-day fair.

In Oklahoma, this is the fourth year Joe Williams, state director of chaplaincy, has coordinated a ministry during the state fair. The first year 16 people served as chaplains to the 25,000 fair workers. This year he plans to recruit and train 75 church staff members from around

the state to serve as fair chaplains.

"Every year we have an experience we never had before," said Williams, director of chaplaincy for the Baptist General Convention of Oklahoma.

One year Williams performed a wedding ceremony for two carnival workers on a merry-go-round. Another time a rock band was scheduled to perform in an outdoor theater, but an approaching storm delayed the concert. A chaplain was called to calm the disgruntled crowd.

Williams said ministries performed at the state fair include everything from suicide intervention to providing "care packs" of toiletry items. Davis added hair cuts and free dental treatment to the list.

Members of First Church in DeRidder, La., concentrate their efforts on the parish fair. Arline Harkreader and Vicki Smith coordinate efforts to serve dinner to about 100 carnival workers the evening before the fair opens.

Church members set up tables under funeral home tents for the meal. Each table has a tablecloth and vase of fresh flowers. Volunteers serve the carnival workers rather than asking them to go through a line for food.

Last year a worker asked Smith why the church provided the dinner. Smith replied: "Because we love you and we want you to know that." The woman said to the person she was with: "We finally found somebody who loves us."

Each state reports professions of faith as a result of their fair ministries. "We're bringing Christ to these people who are never going to come into our churches," Davis said.

However, Williams added, "We have to be careful about evangelism." Volunteers hold Sunday worship services; but most of their evangelism takes place after ministry, he said.

Harkreader said her church puts Bibles and tracts on the dinner tables. Volunteers who are not cooking or serving "do a lot of witnessing as they sit round the tables."

In both Florida and New York, drawings are held for free family Bibles. Freeman said the card people use to register for the Bible includes a space to indicate interest in a Southern Baptist church, Bible study, or children's program.

Freeman said of the 1,400 people who registered for the Bible this year, almost 300 expressed interest in one of those areas. Their cards will be given to associational directors of missions for follow-up.

Because follow-up is difficult with transitional fair workers, Davis said she attempts to coordinate ministries among fair volunteers. For example, if someone makes a profession of faith at one fair, the volunteers at the fair's next destination are asked to encourage the person to develop a daily walk with God.

Working with the management is one key to the success of ministries with fair workers. Williams sold the Oklahoma fair manager on the idea of chaplains by saying the program would provide a service at no cost to the fair. Now the fair manager provides work space and transportation for the volunteer chaplains. "He treats us like one of his departments," Williams said.

Zimmerman writes for HMB

Homecomings

New Good Hope Church, Pulaski (Scott): Oct. 14; services 10:30 a.m.; lunch served in fellowship hall following worship service; Paul Smith, pastor; afternoon of special music including the Trinity Quartet.

Mt. Vernon Church (Leflore): Oct. 14; services, 11 a.m.; dinner on the grounds; gospel music in afternoon; Larry Chouccoli, former pastor, guest speaker; Larry McDaniel, pastor.

Mt. Pisgah Church, Enid: 102nd year; Oct. 14; Sunday School, 10 a.m.; church services and covered dish dinner at noon; singing immediately following dinner.

McAdams Church, McAdams: Oct. 14; worship, 11 a.m.; dinner on the grounds; singing, 1:30 p.m.; Jimmy Kettleman, pastor.

New Hope Church, Monticello (Lawrence): Oct. 14; 11 a.m.; dinner in fellowship hall at noon; afternoon singing, 1 p.m.; no night services; Steve Jordan, Jackson, guest speaker; Robert M. Paul Jr., pastor.

Damascus Church, Flora (Hinds-Madison): Oct. 14; Sunday School, 9 a.m.; worship, 10 a.m.; dinner in fellowship hall; afternoon singing; no night services; William E. (Sonny) Bradshaw Jr., pastor, speaker.

Mt. Pisgah Church, Enid (Tallahatchie): Oct. 14; services, 11 a.m.; Howard Armstrong, Enid, guest speaker; noon meal in the fellowship hall; special music service; no night service; David Crowe, pastor.

Grace Memorial Church, Tupelo (Lee): Oct. 14; Sunday School, 9:45 a.m.; worship, 11 a.m.; dinner in the Life Center, noon; special afternoon singing with the Gospelaires of Pontotoc; Joe Holcomb, pastor; Gary Haynes, music.

Calvary Church (Calhoun): Oct. 14; regular morning services; dinner on the grounds; 1 p.m. services; Henry J. Bennett, pastor, Terry Road Church, Jackson, speaker; Bennett, a graduate of Mississippi College and New Orleans, is the author of the book "Behind The Bible"; Robert Pelkey, pastor.

Eastside Church, Magee: Oct. 14; Caley Nichols, former pastor, will preach in morning service; covered dish following services; Ken Harrison, pastor.

Glading Church, Magnolia (Mississippi): Oct. 14; dinner on the grounds; afternoon singing; Charles Kirkfield, pastor.

Bentonia Church (Yazoo): Oct. 14; Jim Everett, former pastor, will lead in worship; Joe Wright, pastor.

Clear Branch Church, Florence: Oct. 14; Sunday School, 10 a.m.; worship, 11 a.m.; dinner, noon; afternoon singing, 1 p.m.; Roger Lee, former pastor, speaker; R. C. Rice, pastor.

Corinth Church, Carthage (Leake): Oct. 14; services, 11 a.m.; dinner on grounds, noon; afternoon singing after lunch; no night services; John Sharp, Sebastopol, guest speaker; John Yates, Jackson, guest singer; Paul Sanders, pastor.

Benton Church, Benton: 35th anniversary; Oct. 21; worship, 10:30 a.m.; dinner on the grounds and afternoon music service; former pastor to share some highlights of their ministry; Robert G. White, pastor.

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Just for the Record



Harmony Church near Ethel in Attala Association, has begun construction on a class room/fellowship hall. Volunteers from area churches assisted in this first phase of construction. Some of these men have been active in building for Christ on foreign, home, and local mission projects.

The construction supervisor is Bill Tanksley, pastor of the nearby Edgefield Church. He is a building contractor, and brother to Freddie Tanksley, pastor.

Pictured, (left to right) are Lamar Hattaway, Ralph Wellis, Julian Jennings, James Fancher, Kary Black, Ricky Self, James Bailey, Bill Purvis, Harry Mayo, Frank Criswell, Bill Tanksley, James Mayo, Freddie Tanksley, Paul Williamson, Wade Purvis, Rayford Hunt, Stansel Jennings, and Ronnie Self.



Valley Park Church recently held an Acteens Recognition Service, with the theme, "Regal Radiance." Pictured are, back (left to right) leader Joan Whitten, Queens with scepters Brandy Whitten, Rhonda Porter, Tonia Childress, and front, Queen Amanda Peeples.



DeKalb Church, DeKalb (Kemper) recently held a GA recognition service. Guest speakers were Pat and Ruth Rogers from Scooba, who had just returned from an eight-month volunteer mission to American Samoa. Pictured, front row, (left to right) are Tina Thompson, Jan Van Devender, Kristen Barefield, Kelli Barefield, Jessica Tisdale; second row, Lacy Stokes, Edye Miller, Amy Coward; back row, Pat Rogers, Ruth Rogers, GA leader Rose Smith, and Dot Sparkman. Not pictured are Kate Harrison and Tiffany Buta.



Macedonia Church, Petal honored their GAs with a recognition, July 15. Their theme, "Are You Hooked Yet?" centered around prayer for missionaries. Those who received badges are pictured, left to right, first row, Dedra Lewis, Amanda Meadows, Beth Bullock, Holly McGregor, Ashley Smith, Stephanie Rushing; second row, Oleta Lewis, Dana Bolling, Rebecca Petty, Amanda Baylis, Amy Smith, Alicia Lee, and Andrea Reed. Leaders, left to right, are Melinda McGregor, Gloria Hicks, Jo Lynn Walton, and Linda Sue Doggett. Not pictured is Jennifer Harris.



Twin Lakes Church, Madison County, held a note burning, Sept. 16 in conjunction with the church's 11th anniversary celebration. Pictured are, left to right, Harold Green, funding committee chairman, Bill Gordon, leader of the building committee; Al Davis, treasurer; and Bill Stanford, pastor.

Vacation Bible School was held nightly at Ora Church in Covington Association, July 15-20, with the largest enrollment of 125 in the association. There were three professions of faith. W. Joseph Abel is pastor.

North Calvary Church, Philadelphia, will celebrate its 30th anniversary on Sunday, Oct. 14. The time of the services is 10:45 a.m. A noon meal will be held in fellowship hall. Terry Wilkerson of Bogalusa, La. will be the guest speaker. The Pearl Quartet will be on program. Stanley Barnett is pastor.

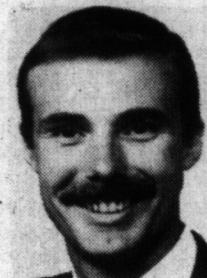
The gospel quartet **Witness of Pontotoc** will appear Oct. 20, 7 p.m. at a singing, New Hope Church, Coffeeville; and Oct. 27, 7 p.m. at a singing, Mt. Gilead Church, New Albany.

Harvest Festival will be held at Mt. Creek Church, Florence, Oct. 20, from 2-5 p.m. Les Hughes is pastor.

Mark Holmes, a recent graduate of Southwestern Seminary and a resident of Gulfport, will lead a week-end youth emphasis at Wynndale Church, Jackson, Oct. 13 and 14. The emphasis is a follow-up to Centrifuge week the youth attended in the summer. Charles Gentry is pastor.

MC hosts RA Day on Nov. 10

This year's R.A. Day on Nov. 10, will take place at Mississippi College, Clinton, when MC plays football against Delta State University.



Smith

The day, which is for all boys in grades 1-12 and their leaders, mixes missions information and football.

The day begins at 2 p.m. on campus in the MC coliseum and concludes at the end of the ball game, which is about 8 p.m.

Participants will hear a missionary speaker, Steve Smith, a Southern Baptist missionary who works in Argentina; have music led by Mike Harland, who is minister of music at Crossgates Church, Brandon; and hear testimonies from several football players.

The day costs \$7.50 per person, which includes dinner and the ball game. To register for the event, send checks payable to the Mississippi Baptist Convention Board, to: R.A. Day, Brotherhood Department, Box 530, Jackson, MS 39205-0539. Registration deadline is Nov. 5.

BAPTIST RECORD PAGE 9

Thursday, October 11, 1990

Staff changes

Fair River Church, Brookhaven, has called Ronnie Duncan as minister of music and youth, effective Sept. 16. Duncan, a native of Warner Robins, Ga., holds a bachelor of arts in music degree from Mercer University, Macon, Ga. He is currently attending New Orleans Seminary.

Pleasant Ridge Church, Dumas, has called Shaun Davis as minister of music and youth, effective Sept. 30. His previous place of service was Ingram Church, Baldwin. He received his education at Northeast Community College. David Blackwell is pastor.



Burcham

Sherman Church, Sherman, has recently called Paul C. (Ted) Burcham as youth director. Burcham is a local contractor and is preparing for the ministry at Blue Mountain College. Mike Smith is pastor.

H. D. "Bud" Swindall has been called as pastor to First Church, Meridianville, Meridianville, Ala., a mission church, effective Oct. 21. Swindall has served churches in Mississippi for almost 20 years. He previously served Sandersville Church, Sandersville, for six years. He is a graduate of Samford University, Birmingham, and New Orleans Seminary.

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Revival dates

Mt. Zion Church (Leake): Oct. 15-19; 7 p.m.; Edd Knox, Picayune, preaching; C. C. Burns and wife will have charge of music; Ronald Harrison, pastor.

First Church, Yazoo City: Oct. 14-17; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 a.m. and 7 p.m.; Robert E. (Bob) Self, First Church, Brookhaven, evangelist; Phillip Willis, Baton Rouge, La., music; James F. Yates, pastor.

Pleasant Valley Church, Mendenhall (Simpson): Oct. 14-19; Sunday services, 11 a.m.; evening services, 7 p.m.; Luther Price, evangelist; Earl Clark, pastor; Roger Welch, song director.

Lynn Ray Road Church, Petal: Oct. 14-18; Sunday, homecoming; services, 7 p.m. nightly; Gary Rivers, Gadsden, Ala., evangelist.

Popp's Ferry Church, Biloxi: Oct. 14-18; Sunday, 11 a.m. and each evening at 7 p.m.; James Fancher, evangelist; Don M. Snipes, pastor.

Antioch Church, Columbus (Lowndes): Oct. 14-17; speakers for each night are Sunday, Paul Jones, executive director-treasurer, Christian Action Commission, Jackson; Mon., Johnny Walker, First Church, Winona; Tues., Gayle Alexander, First Church, Tupelo; Wed., Bill Causey, executive director-treasurer, Mississippi Baptist Convention Board, Jackson; David Watson, Mt. Zion, Columbus, and Nathan Watson, Bethel, Columbus, music; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., noon and 7 p.m.; Jimmy Harrington, pastor.

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Channels for God's redemptive purpose

By Jim Smith
Exodus 3:1-10

"Make Me a Channel of Blessing" is a hymn written in 1903 by Harper Smyth that expresses the desire to be used of God to reach out to others. That is also God's desire for us. In fact, he prepares men, women, boys, and girls to do his will, to be used to channel blessings (especially the one great blessing of redemption) to all mankind. Paul did not try to rationalize God's decision to use men to carry his message and neither should we. We also must accept his method and yield to it.



Smith

Our scripture passage opens with Moses' tending the sheep of his father-in-law, Jethro, in the desert near Mt. Horeb, the mountain of God. When we look back over Moses' life we see sharp contrasts as God prepared him to be his instrument or channel of redemption. The first 40 years were spent in Pharaoh's court as the adopted son of Pharaoh's daughter. While we are not told specifically, it is easy to visualize

LIFE AND WORK

Moses, being trained in all the areas appropriate for a child of the royal court; Egyptian customs, traditions, fine arts, science, military tactics, writing, and probably other areas. God's preparation of our lives today may seem just as foreign to us during the time of training. However, when the mission is assigned and we are fully involved, we often look back and say, "Hey! Now I know what I'm to do and why I went through such and such." Preparation becomes apparent only after the fact.

What better man to send into Pharaoh's court than one thoroughly acquainted with all aspects of the life-style and mind-set of Egyptian royalty. His man, Moses, was ready for that part of the task but here we see yet another 40 years' preparation as a shepherd in the desert. He spent decades living in the land the children of Israel must traverse in their journey to the Promised Land.

Moses learned every hill, every valley, what every change in the weather meant as he searched for the scant vegetation the sheep needed to survive. What better training to manage

the hordes of Israelites on such an arduous journey than that of shepherding sheep. We must not forget that Jesus considered himself to be the Great Shepherd and likened lost mankind to sheep without a shepherd. Eighty years in the training, the channel was ready, the task was at hand. Let's look at the task and the call to service.

During his 40 years in the desert Moses probably saw many strange sights; but, being a shepherd, he was always alert to anything unusual that might be a danger to the flock. The time spent alone in the desert no doubt had attuned Moses to hear the voice of God. When he spoke Moses listened.

I believe God still places us at times in the desert so that we may take the time which we would not usually take from our busy schedules in order that we might hear his voice and understand what he wants to say to us. There can be holy ground (where God speaks to us) in each of our lives, but we must slow down (turn aside) long enough to find it.

When God spoke, Moses knew him because he identified himself as being the God of his forefathers. Being attuned to listen by 40 years of life in the desert, Moses did not question God

at this point but covered his face in fear of seeing God face to face.

God related to the needs of his people in three ways: I have seen their affliction, I have heard their cry, and I know their sorrow. God had not forgotten his people. He was with them even in the day-to-day bondage and drudgery of life. He has not forgotten his people today either. He is involved on a daily basis (not just on Sunday) in those who have committed their lives to him. The more we commit, the more he can be active in and through us.

By reason of his knowledge, God came down to deliver the people he had prepared for the mission. He had remembered his promise, now they were ready to receive their inheritance. All that was lacking was the instrument, the witness, the channel of redemption. Hear God's words from verse 10, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt". You come and I will send you, this is still God's call to us today. Whose channel of redemption has God prepared you to be? Ask and he will show you, seek and you will find your mission.

Smith is pastor, Mt. Gilead Church, Meridian.

Standing firm for truth against state religion

By Bob Rogers
Amos 7:8-17

Thomas Helwys was not a professional preacher. He was a wealthy layman who helped pay for John Smyth's congregation of English Puritan Separatists to flee to Holland for religious freedom in 1608. In 1611, Helwys returned to England without Smyth, and established the first Baptist church in England, although only the Church of England was legally recognized. Then he dared to condemn the state-supported church in his book, *The Mystery of Iniquity*, and demanded religious liberty for all, even the Catholic, Jew, and Muslim. He wrote a personal note to King James that the king was "a mortal man and not God." This was going too far; and Thomas Helwys was thrown into prison, where he died. Helwys and other Baptist pioneers stood for God-controlled faith rather than state-controlled religion; just as the prophet Amos did in this Sunday's lesson, Amos 7:8-17.



Rogers

1) The prophecy against state religion (vss. 8-9)

Amos saw a vision of a plumb line (vss. 7-8), a cord and weight used by a builder to be sure

UNIFORM

that a wall was straight. "Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel" (vs. 8). Just as a builder would test a wall, God was going to test Israel. Israel failed the test. In an apparent reference to when the death angel "passed over" the Israelites in Egypt, Amos said God "will not pass by them any more" (vs. 8).

God would judge the religious "high places" and "sanctuaries of Israel," as well as the king who controlled the state religion, Jeroboam II (vs. 9). When Israel was first split into the Northern and Southern Kingdoms in 922 B.C., King Jeroboam I built sanctuaries in Bethel and Dan so that the Israelites would worship under his authority, rather than go down to Jerusalem. Jeroboam II, who ruled nearly 200 years later, was the king mentioned here. Under Jeroboam II, Israel prospered, and there was a great deal of religious activity, but it was "evil in the sight of the Lord" (2 Kings 14:23-28).

2) The warning of state religion against the prophet (vss. 10-13)

"Amaziah the priest of Bethel" sent a warning to King Jeroboam II that Amos' prophecy was such that "the land is not able to bear all his words" (vs. 10). Amaziah knew that

previous prophets had brought down kings. Amaziah did not wait for Jeroboam's reply, but attempted to deal with the conflict himself, telling Amos, "O thou seer (prophet), go flee thee away into the land of Judah, . . . and prophesy there" (vs. 12). He was offering Amos a way out by confining his preaching to Judah, outside of the boundaries of Jeroboam's territory.

The priest followed his offer with an order: "But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court" (vs. 13). The priest's statement is typical of civil religion: what matters is not free speech or free exercise of faith, but the authority of the government to enforce unity through religion. Christians today who accept government money or government endorsement also accept government control, and they lose their ability to speak God's prophetic message.

3) The reply of the prophet to state religion (vss. 14-17)

Amos refused to be intimidated by Amaziah. Amaziah had implied that Amos was a professional prophet when he urged Amos to earn his "bread" (income) by prophecy in Judah (vs. 12). For Amaziah, religion was an occupation, like medicine or law; but for Amos it was a divine calling. "I was no prophet . . . but I was a herdsman, and a gatherer of sycamore fruit: And the Lord took me . . . and . . . said unto me, Go prophesy . . ." (vss. 14-15). The past tense

verb was in italics in the King James Version in verse 14, because no verb was used in the Hebrew text; the verb was simply implied. Some translations assume the present tense: "I am no prophet." However, the past tense fits the context best. Amos was not denying that he was a prophet; he was denying that he was a professional prophet. He was insisting that his authority was from God, not from the king.

Having clarified his calling to preach, Amos proceeded to prophesy against Amaziah's own family in verses 16-17, adding that "Israel shall surely go into captivity" (vs. 17). As powerful and secure as Jeroboam II was during his reign (786-746 B.C.), Amaziah probably scoffed at this doomsday message. Yet in 724 B.C. Israel was conquered by Assyria and carried away into captivity, and the Northern Kingdom ceased to exist (2 Kings 17:6-18).

Questions to consider:

1. How does your religious activity measure up to the plumb line of God's word? Are you more concerned with maintaining religious institutions, or with maintaining a growing personal relationship with Christ?

2. In what ways is the church compromised when it accepts a support from the state?

3. Is your pastor free to speak what God puts on his heart, or must he cater to special interests?

Rogers is pastor, Calvary Church, Gloster.

John's role: Preparation for Jesus to do his work

By Lannie Wilbourn
Luke 3:3-4, 7-17

The country roads where I grew up were crooked and treacherous as they wound through the steep hills. One old man said the road to his



Wilbourn

house was so crooked that if any one driving a long Lincoln Continental came to see him he would have to put a hinge in the middle of his car to get there! Luke quotes from Isaiah 40 to show that the ministry of John the Baptist was part of the prophecy of the Messiah. John's ministry was preparation for the work Jesus would do. In that sense most of our ministries are preparation for what Jesus will do.

John the Baptist preached that a right relationship with God requires repentance that leads to changed living. Truth exposes error. As the Bible is faithfully taught, the error in our lifestyles is exposed. The prophecy of Isaiah provides a picture of how our lives must be prepared for Jesus to come in as the triumphant king. John's message was a radical change as he called for the Jews to repent and be baptized. Jews preached that the "dirty" Gentiles must be baptized, cleansed, in order to convert to Judaism. Paul later pointed out

BIBLE BOOK

that "... all have sinned . . ." (Rom. 3:23).

Our evangelism must never make accepting Jesus so easy that we also accept sin. Sin must go for Jesus to come into the life of a person. To ignore repentance is to diminish the value of God's grace. His forgiveness is beautifully described, "as far as the east is from the west, so far has he removed our transgressions from us" (Ps. 103:12); "... you will tread our sins underfoot and hurl all our iniquities into the depths of the sea" (Mic. 7:19).

John's preaching was not limited to the negative. He called for positive results also, "Produce fruit in keeping with repentance" (vs. 8, NIV). Responsibility for spiritual growth was placed on each individual rather than on religion and tradition. "Vipers" are small desert snakes that are very deceptive and often mistaken for small dead branches. They strike and cling to their victims. Our soldiers in Saudi Arabia are encountering the same snakes. It was the deceptive nature of the snakes to which John was comparing the Jews. It was a deadly trait.

There was immediate response to John's preaching. Three groups asked the same question, "What should we do?" Each one wanted to know what response was needed in their con-

crete life situation. The general population was identified as "the crowd." They were told to be generous in assisting the needy. Tax collectors were generally considered to be licensed extortionists. John told them to be honest. The soldiers supplemented their low pay by using their power to torture, extort, and blackmail the rich. John told them to be content with their pay. These are common sense responses of repentance. But they are "fruits of repentance," showing lives changed from the inside out. Each response amounts to the same thing, showing genuine love. However, this was possible only as the love of Christ filled their lives first.

"Fruitbearing" is not a mechanical process that can be forced. Rather, it is the natural result of drawing life and strength from Jesus ("I am the vine; you are the branches" John 15:5).

Preparation for the work Jesus will do includes clarifying who he is and who we are. John made it clear that he was not the Messiah/Savior. He cast himself in the role of

the slave who removed the sandals from his master's feet. This was John's method of putting qualitative distance between himself and Jesus. John preached, but Jesus would judge the true response of the people. By use of the personal pronouns, "His winnowing fork . . . his hand . . . his threshing floor . . . his barn, . . . he will burn" John pointed away from himself to the Christ. The "chaff" would be removed from the wheat.

In that agricultural society each person, regardless of vocation, knew the value of getting the trash out of the harvested grain. The quality of the crop at harvest was in its purity. The "wheat" was put in the proper storage place which was prepared for it.

Later Jesus would say to his inquisitive disciples, "I go to prepare a place for you." John was giving the map showing the way to the place. What Jesus would do was far more important than what John would do. Our ministry is like that also.

Wilbourn is pastor, Pinelake Church, Brandon.

Mississippi Baptist activities

- | | |
|---------|--|
| Oct. 14 | World Hunger Day (CAC Emphasis) |
| Oct. 18 | Adult Choir Festival; FBC, Batesville; 7-9 p.m. (CM) |
| Oct. 20 | Small Church Leadership Conference; Clarke College, Newton; 9:30 a.m.-3:15 p.m. (PD) |

THE VILLAGE VIEW



The Baptist Children's Village

Ronny E. Robinson, Executive Director

P. O. Box 27,
Clinton, MS 39060-0027
(601) 922-2242

ACCREDITED



COUNCIL ON ACCREDITATION
OF SERVICES FOR FAMILIES
AND CHILDREN, INC.

THE VILLAGE DOLLAR — ANNUAL REPORT IN SUMMARY

For the first time in many years, the Village accounts to local churches and interested individuals through the medium of excerpts from our auditor's report for the fiscal year ending June 30, 1990, as an alternative to the publication of a booklet-form **ANNUAL REPORT**. In adopting this format on a trial basis, we conserve a substantial sum normally invested in the booklet-form, and we follow the advices of professionals who counsel that such a publication is no longer viable. In addition to our customary additional reports to Mississippi Baptist Convention and to each Baptist Association, interested churches and individuals may acquire supplemental financial information by writing: Rev. Ronny E. Robinson, Executive Director, The Baptist Children's Village, P. O. Box 27, Clinton, Mississippi 39060-0027.

THE BAPTIST CHILDREN'S VILLAGE JACKSON, MISSISSIPPI STATEMENTS OF CURRENT FUND REVENUES, EXPENDITURES AND OTHER CHANGES FOR THE YEARS ENDED JUNE 30, 1990 AND 1989

	JUNE 30,	
	1990	1989
OPERATING REVENUES		
Contributed income:		
Cooperative program	\$ 360,192	\$ 362,927
Designated gifts	1,794,930	1,898,072
Parental support	156,338	147,533
	2,311,460	2,408,532
Investment income	165,268	167,991
	2,476,728	2,576,523
OPERATING EXPENDITURES		
Administrative and development	189,637	176,521
Children's needs	263,970	286,080
Facility expense	483,148	492,939
Interest, taxes and retirement	223,898	230,361
Salaries	1,086,458	1,410,536
	2,247,111	2,296,437
EXCESS OF REVENUES OVER EXPENDITURES BEFORE TRANSFERS	229,617	280,086
TRANSFERS — ADDITIONS (DEDUCTIONS)		
Transfers to plant fund for plant acquisitions	(16,177)	(61,839)
Transfers to plant fund — property gifts	(28,900)	(175,000)
Transfers for debt principal and interests	(90,265)	(89,211)
Transfers on plant fund dispositions	137,590	1,950
	2,248	(324,100)
NET INCREASE (DECREASE) IN FUND BALANCE	\$ 231,865	(\$ 44,014)

The Auditor's Report further reveals:

- * At 6/30/90 total assets of The Baptist Children's Village are valued at \$6,458,732.00, as compared to the value of \$6,386,562.00 on 6/30/89. Total liabilities on 6/30/90 stood at \$688,725.00 as compared to \$939,353.00 in total liabilities on 6/30/89. As a result, total fund balances, amounting to net worth of the agency have been revealed in the amount of \$5,770,007.00 on 6/30/90 as compared to \$5,447,209.00 on 6/30/89.
- * Agency liability of every character was reduced by the sum of \$256,628.00 from \$939,353.00 on 6/30/89 to \$688,725.00 on 6/30/90. Since the close of F/Y 1990 on June 30, further reductions in notes payable have been effected in amounts exceeding \$49,000.00, and no new obligations have been incurred as notes payable.
- * Endowment Fund balances on 6/30/90 stood at \$1,623,905 as compared to \$1,466,051 on 6/30/89; an increase of \$157,854 in actual receipts to this restricted fund during F/Y 1990.
- * F/Y 1990 was accepted as a "belt-tightening" year to accommodate an

THE BAPTIST CHILDREN'S VILLAGE JACKSON, MISSISSIPPI BALANCE SHEETS AT JUNE 30, 1990 and 1989 ASSETS

	JUNE 30,	
	1990	1989
CURRENT FUND		
Cash	\$ 45,691	\$ 9,935
Accounts receivable	196,754	212,946
Note receivable (Note 2)	27,361	29,614
Securities (market value 1990, \$54,837; 1989, \$56,929) (Note 1)	28,737	27,977
Other assets	4,322	1,547
Total current fund	302,865	282,019
ENDOWMENT FUND		
Cash	14,022	14,022
Due from current fund		43,265
Investments:		
Securities (market value 1990, \$26,033 1989, \$26,525) (Note 1)	25,526	25,526
Funds held in trust by others	92,752	92,752
Mississippi Baptist Foundation	862,352	784,906
Mississippi Mission	528,958	405,285
Real estate and producing royalty	96,300	96,300
Other	3,995	3,995
Total endowment fund	1,623,906	1,466,051
PLANT FUND		
Land and buildings	3,862,042	3,997,542
Furniture and equipment	341,932	323,373
Vehicles	326,140	317,577
Total plant fund	4,530,114	4,638,492
	\$6,456,884	\$6,386,562

LIABILITIES AND FUND BALANCES

	JUNE 30,	
	1990	1989
CURRENT FUND		
Accounts payable	\$ 69,957	\$ 48,411
Notes payable (Note 3)	175,293	357,712
Accrued expenses	45,929	52,027
Other liabilities	1,941	2,724
Due to endowment fund		43,265
Fund balance	9,746	(222,120)
Total current fund	302,865	282,019
ENDOWMENT FUND		
Fund Balance	1,623,905	1,466,051
PLANT FUND		
Notes payable (Note 3)	388,020	419,905
Accrued interest	7,585	15,309
Fund balance	4,134,509	4,203,278
Total plant fund	4,530,114	4,638,492
	\$6,456,884	\$6,386,562

attack on notes payable. Total operating expenditures during F/Y 1990 were held at an aggregate amounting to \$200,263.00 less than operating expenses authorized and allocated by the Village budget for that year.

* During F/Y 1990, through the sale of non-income producing assets and receipts from several wills and estates, the Village was enabled to substantially reduce its secured indebtedness while satisfying all of its minimum operating needs. However, returns from each of its four customary appeals for unrestricted, operating funds fell to disappointing levels beneath minimum needs — an experience which has continued to cripple our ministry for several years. We cannot continue current needed services and ministries, and, at the same time, repeat the creditable debt-reduction pattern of F/Y 1990, unless Mississippi Baptists contribute more adequately at Mother's Day, to the Holiday Fund, to Dress A Child At Easter and to Back to School. Your prayerful interest and support and your questions and comments are solicited.

CHILDREN'S PAGE

The Tree of Life

The Bible contains 3,566,480 Letters, 810,687 Words, 31,175 Verses, 1,189 Chapters, and 66 Books. The longest Chapter is the 119th Psalm; the shortest and middle Chapter is the 117th Psalm. The middle verse is the 8th of the 118th Psalm. The longest Name is in the 8th Chapter of Isaiah. The word "and" occurs 46,227 times. The word "Lord" 1,855 times. The 37th Chapter of Isaiah and the 19th Chapter of Second Kings are nearly alike. The Longest Verse is the 9th of the 8th Chapter of Esther. The shortest Verse is the 35th of the 11th Chapter of John. In the 21st Verse of the 7th Chapter of Ezra are all the letters of the alphabet but "J". The name of God is not mentioned once in the Book of Esther. The Bible is the Word of God and reveals His Son, the Lord Jesus Christ, to a lost world.

Scripture Word Search

By Alberta Metz

The words of the Bible verse and the reference and version are hidden in this puzzle. Remember your Creator in the days of your youth before the days of trouble come and the years approach when you will say I find no pleasure in them (Ecclesiastes twelve one NIV).

P	L	E	A	S	U	Y	C	O	T	N	S
L	L	I	W	E	B	O	Y	H	T	R	E
V	I	N	T	E	M	O	E	E	T	W	R
A	N	R	F	E	Y	R	B	S	I	H	M
R	U	O	Y	A	U	M	A	D	T	E	N
O	R	T	F	S	E	I	N	U	E	N	M
E	H	A	A	M	S	I	O	L	O	F	B
E	R	E	E	E	F	Y	B	D	A	Y	S
L	L	R	L	H	R	U	A	N	O	A	R
P	R	C	H	T	O	U	D	A	Y	P	A
H	C	A	O	R	P	P	A	A	I	P	E
E	N	F	T	W	E	L	V	E	N	R	Y

women are moving in religious circles. Among evangelicals, Southern Baptists rank sixth in the number of women in clergy roles, following Assembly of God, United Methodist, Presbyterian, Episcopal, and Christian denominations.

However, the greatest number of women to be ordained by their local churches has occurred in the last 12 years, she said.

Anders predicted that during the next few years in the Southern Baptist Convention, seminary enrollments will continue to drop, and women will become more discouraged about their "prospects of service in professional levels."

But Anders didn't write off the role of women within the Southern Baptist Convention.

"Southern Baptist women do not subsist for the limelight. They never have claimed the limelight. They haven't had to have it to serve. And they prove daily that God has not given up on humankind, or America, or Baptists."

Baptist Record

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901 COMMERCE ST SUITE 401
NASHVILLE TN 37203

October 11, 1991

Box 530, Jackson, MS 39205



Bolivar Association sponsors backyard Bible school

Bolivar Association sponsored a backyard/mission-type Bible school at the park in Cleveland, Aug. 4-9. There was an enrollment of 139 children with 22 professions of faith made during the week. The seven churches involved were First, Boyle; Immanuel; First, Cleveland; Merigold; Providence; Skene; and Yale Street. Mount Pilgrim Church, a Black church in the park area, was also involved.

Women can expect slow progress in '90s, Anders says

BIRMINGHAM, Ala. (BP) — While Southern Baptist women can expect some change for the better in most areas of their lives, more things will not change for them during this decade, according to a Southern Baptist sociologist.

Sarah Frances Anders, chairman of the department of sociology, criminal justice, family life studies, and social work at Louisiana College in Pineville, spoke to a group of more than 70 women gathered for an issues conference sponsored by Woman's Missionary Union.

Women stand at the peak of a "cultural bridge," having more opportunities than ever before, Anders said.

"Hindsight reminds us that Baptists and women have survived and often been at their best in the worst of times," she said. "The present indicates slow progress in the midst of cultural sluggishness, but also indicates that hope can spring eternal."

Anders listed several areas in which women can watch for changes.

— Demography. "The demography of women will become increasingly significant, as women of all nationalities increase proportionately in the United States," she said. "Only time will tell if the statistical majority will become THE majority."

White males have long held the role of being in the "elite minority," she said. The role of men will become increasingly minor in the family, workplace, and church, she predicted.

— Family. "The traditional family will continue to fade," Anders said. "For some time, less than 10 percent of American households have resembled the prototype of patriar-

chal breadwinner, thoroughly domesticated wife and mother, and numerous children. I'm not sure the prototype of the family ever existed. It was probably just an ideal."

Households of non-married individuals and households of single parents with children will continue to claim great growth rates, she said. The families who do have children will have fewer children in the next decade, decreasing from a 1990 average of 1.84 children to 1.81 children by the year 2000.

Families can also expect living expenses to rise. "By 2000, today's median-priced home of \$125,000 will have doubled," she said. The weekly grocery bill for a family of two adults and two children is projected to be about \$247 a week.

— Education. "Men will still earn more professional degrees than women, but more women will graduate at every other level," Anders said.

— Career. Women in the early part of this century had no more than a dozen "viable job classifications" to consider, Anders said. Today, women can choose from more than "500 broad job categories," she said. Anders predicted a mushrooming of those choices for the woman of the year 2000.

Women also can expect to work longer hours, she said, with weekly hours rising from 41 now to 46 by the decade's end. However, the work load of home will not decrease to make up those extra five hours, she said.

"Women (today) work almost as many hours at home in their 'second' shift," she said. "Back in the 1970s

women were talking about 'having it all.' Now they are talking about 'doing it all.'"

— Power and politics. "Not since the colonial town hall meetings have the vast majority of Americans been actively involved in civic duties and public office," she said. "Admit it... we have been slothful democrats with a small deed, permitting the minority to make the decisions for the whole and perpetrating a patriarchal and gothic type of politics."

Fewer college graduates than ever are considering a life of public service, Anders said.

"While women could demonstrate a 7- to 8-million majority at the polls, they are in reality a minority within a minority of the decision-makers about candidates and policy," she said.

Progress for women in the political arena will come more quickly on the local and county levels, she said. "Progress has and will continue to be slowest on the federal level."

— Religion. History shows that religion and politics move in similar patterns, Anders said, noting that the Religious Right and Political Right have been "bonding for a dozen years now."

It is no accident that periods of conservatism followed the "Roaring '20s and Violent '60s," she said.

"We will not have a Democratic president, a Pope John, a moderate Southern Baptist leadership in this millennium. Just face it," she said.

Anders called the issue of ordination of women the "measuring rod" by which most people judge how far